# The Outlook

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## CONTENTS FOR 24 JULY, 1897

THE WEEK:

The Miners' Strike ..... 719
The Union Pacific Mortgages ..... 719
The Tariff Bill ..... 720
The Sealing Question ..... 721
Hawaii and the Armor Dispute ..... 722
Chicago Railway Franchises ..... 722
Business and Finance ..... 723
The Klondike Mines ..... 724
Charities and Correction ..... 724
Turkey and the Powers ..... 725
Cecil Rhodes Censured ..... 725
Bimetallism Abroad ..... 726
In Cuba ..... 727
Andrée's Balloon Voyage ..... 727
Factory Inspection ..... 728

EDITORIALS:

No Step Backward ..... 728
Rural Schools ..... 729
The Real Preparation ..... 730
Vacation Fund ..... 731
The Spectator ..... 732

CONTRIBUTED ARTICLES:

The New School of American History ... 734
By M. A. Mikkelsen
The Threefold Message of the Gospel .... 736
By Lyman Abbott
The World's Fair in Stockholm ..... 739
By W. S. Harwood
The Message of the World's Religions.—
IV. Mohammedanism ..... 742
By the Rev. George Washburn, D.D.
Story-Telling for Children ..... 746
By Mrs. Stanley
Juvenile Bullying ..... 747
By Sara E. Wiltse
When the Tide Goes Out ..... 749
By Mary F. Butts

BOOKS AND AUTHORS:

Genesis of the Social Conscience (Nash). 751
The Hope of Israel (Woods) ..... 752
History of Canada (Roberts) ..... 753
Books of the Week ..... 754
Books Received ..... 755

THE RELIGIOUS WORLD:

Baptist Union ..... 756
Universalists' Young Peoples' Union .... 756
Bishop Gibson ..... 756
American Rabbis ..... 756
Southern Student Conference ..... 757
Sunday-School Teaching ..... 757
English Ritualists ..... 758
Missions in China ..... 758
Family Prayer ..... 759

CORRESPONDENCE ..... 760
NOTES AND QUERIES ..... 762
FOR THE LITTLE PEOPLE ..... 765
THE HOME CLUB ..... 767

**The Outlook** is a Weekly Newspaper, containing this week 68 pages.

**Price.**—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

**Postage is prepaid** by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

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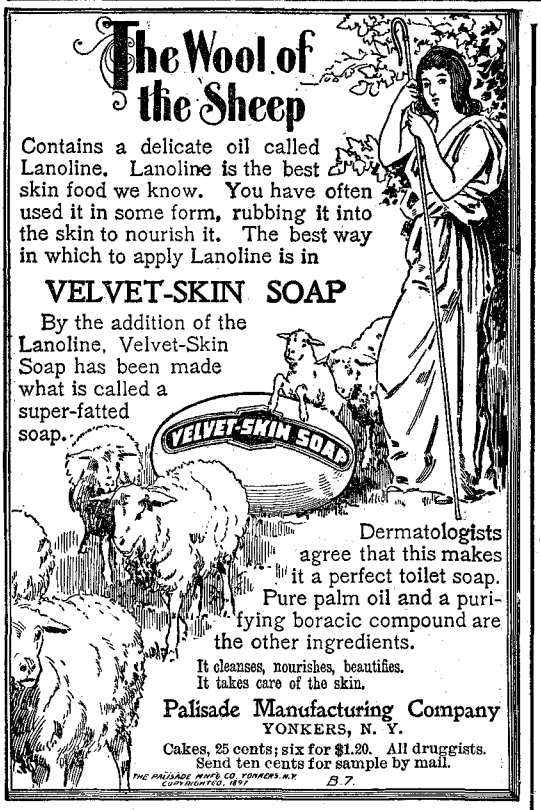


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# The Outlook

Published Every Saturday

Vol. 56 July 24, 1897 No. 13

THE unexpectedly strong disposition of the non-union miners of West Virginia to join in the struggle of the union miners north of the Ohio gained headway steadily last week, and by its close one-third of the mines in West Virginia had been shut down by the strike. Inasmuch as nothing succeeds like success in matters of this kind, it is likely that nearly all the West Virginia miners may soon lay down their picks. Nearly every miner is willing to quit work if every other miner will do the same, for he is thus insured that competitors will not be doing his work. In West Virginia many of the operators made strong appeals to the self-interest of the men, by offering them exceptionally high wages if they would keep at work, while the northern mines were generally shut down. But sympathy with their fellow workmen and the sense that ultimately the interests of all miners were one, proved to be the controlling consideration with an unexpectedly large number of miners. The operators whose men have gone out may be able to reopen their mines with negro labor, but even the negroes to some extent are governed by what Mr. Carnegie once called the new commandment of trades-unionism: "Thou shalt not steal thy neighbor's job." North of the Ohio the news of the week related chiefly to the efforts of Labor Commissioners and others to secure the assent of 95 per cent. of the operators in the Pittsburg district, to the "uniformity agreement" proposed by President De Armitt, of the New York and Cleveland Gas Coal Company. This agreement stipulated for the abolition of company stores, bi-weekly payment of wages, and other reforms favored by the workmen. Its good faith, however, was impugned by several leading operators friendly to the miners union, who declared that it was impossible to get 95 per cent. of the operators to assent to any agreement, and that Mr. De Armitt was again, as two years ago, the chief obstacle to a settlement. Inasmuch as Mr. De Armitt's men are still at work, and the presence of union officials among them is prevented by Federal injunctions, the miners were generally hostile to his proposals.

❀

A most interesting debate took place in the Senate last week upon a resolution requesting the President to suspend the proceedings in the courts which have for their object the foreclosure of the Union Pacific mortgages and the sale of the Government's claims. The resolution merely proposed that the proceedings should be suspended until the matter could be investigated, but it was strenuously opposed by Senator Gear, of Iowa, and Senator Thurston, of Nebraska. It will be remembered that when the last Congress refused to pass the Funding bills President Cleveland and Attorney-General Harmon took the position that the Executive might dispose of the Government's interests without consulting Congress. Accordingly an agreement to foreclose the mortgages was entered into with the Reorganization Committee of the Union Pacific which guaranteed a minimum bid of $45,000,000 for the Government's claims of $68,000,000. President Cleveland's legal right to enter into such an agreement was naturally questioned by all Congressmen who believe that public property cannot be disposed of without the consent of Congress, and the wisdom of his bargain was also severely criticized. In the debate last week the wisdom of the bargain was the principal point discussed. Senator Thurston—the former



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solicitor for the Union Pacific—insisted that President Cleveland's bargain must be a good one inasmuch as its critics could not find any responsible bidder who would offer as much as $45,000,000 for the Government's interest. This argument, however, did not seem conclusive to the critics of the bargain. They naturally assumed the position that the real value of the property and the amount it would bring at a forced sale in such times as these were very different things.

❀

Respecting the value of the Union Pacific the critics of the bargain offered some striking testimony. In the first place they pointed out that the road has to its credit a sinking fund of $17,000,000 in the hands of the Government. As the Reorganization Committee proposes to take this $17,000,000, its bid for the road is really only $28,000,000 instead of $45,000,000. In the next place, the road has vast quantities of unsold land, including coal-mines of great value in Wyoming. The value of the real estate was estimated at $14,000,000. Finally, the net earnings of the road, even during the depression, have been nearly $5,000,000 a year, or 4 per cent. on $120,000,000. Yet the Reorganization Committee proposed to pay for this property only $62,000,000—$34,000,000 for the first mortgage bonds and $28,000,000 to the Government. On this investment of $62,000,000 they plan to issue $100,000,000 of bonds, $75,000,000 of preferred stock and $61,000,000 of common stock—or an aggregate capitalization of $236,000,000. To these statements the defenders of the contract made no definite objection, but to the alternative proposition that the Government should pay off the first mortgage bonds and take charge of the roads, they objected most vigorously. Senator Gear, of Iowa, went so far as to say: "I would rather see every dollar the Government has got in this enterprise lost than to see the Government operate that road one hour." In defense of this extreme proposition Senator Gear urged that roads operated by the public were always more costly to the citizens than those operated by private enterprise, and cited statistics about freight rates per ton mile in this country and abroad. The fact that the hauls in this country are indefinitely longer and that it costs little more to make a long haul than a short one he did not refer to. Neither did he refer to the fact that the citizens in Australia and Germany evidently prefer to have their roads operated by the public, and that the Swiss have just decided to follow their example. The critics of the proposed sale took more moderate ground. They simply asked that the experiment of Government ownership should be tried.

❀

The House and Senate Conferees on the Tariff Bill reached an agreement on Saturday last. The chief contention was over the sugar schedule, and a compromise was reached the meaning of which cannot be determined by any one not familiar with all the intricacies of the manufacture of sugar. The fact that the general public cannot tell how much protection the compromise affords to the sugar trust is one of its worst features. Secretary Gage's proposition to levy an internal revenue tax of a cent a pound on the raw sugar imported by the refiners in anticipation of the new schedule seems to have been ignored. On the publication of the Conference report, sugar trust certificates advanced to 144—the highest point ever reached. The new tax on raw hides was reduced by the Conference Committee from the 20 per cent. *ad valorem* proposed by the Senate to 15 per cent. Cotton ties, cotton bagging, and burlaps, placed on the free list by the Senate, were restored to the dutiable list. So were pictures, statuary, and all works of art. The duty on white pine, which the Senate had reduced from $2 a thousand feet to $1, was restored to the House rate. Inasmuch as a great and necessary part of the pine lumber used in the Northern States comes from Canada, this increase in the tax is likely to mean a corresponding increase in the price of white pine. It may be bitterly fought by Senator Allen, of Nebraska, who will have the sympathy of several Republican Senators from States producing no lumber. The tax is said, however, to mean millions of dollars to the owners of the lumber forests of Wisconsin and Michigan. The wool duties agreed

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upon by the Conference are substantially those of the House where the House duties were the higher, and those of the Senate where the Senate duties were the higher. The Senate proposition to tax transfers of stocks and bonds has been dropped. The bill now contains no tax distinctively for revenue purposes. The House has agreed to the Conference report by a vote of 189 to 115.

❀

Last week a New York journal published the instructions signed and sent by Secretary Sherman to Ambassador Hay, urging on the British Government a settlement of the fur-seal question. It is said that the publication was a premature one, and that it has been objected to by our Special Commissioner, ex-Secretary Foster, as likely unnecessarily to complicate matters. Certainly a few of the phrases in Mr. Sherman's letter are hardly those of diplomatic usage. While we believe the case of the United States to be a strong one, we can hardly impress the British public in its favor by language such as this: "It is not pleasant to have to state that the impartial character which it has been the custom to attribute to the reports of naturalists of high standing has been greatly impaired by the apparent subjection of this (Professor Thompson's) report to the political exigencies of the situation." Such language recalls the Olney-Cleveland letter of December, 1895. Some time ago, President McKinley proposed to the British Government, first, a *modus vivendi* by which the killing of seals should be suspended for the present season, and second, a joint conference of all the Powers concerned, with a view to the adoption of necessary measures for the preservation of the fur-seals in the North Pacific. We regret to say that both proposals were rejected, and the report that Lord Salisbury has reconsidered his decision as to the conference is now contradicted. We have before commented upon the report of President Jordan, our Commissioner to Behring Sea. The report of Professor Thompson, the British Commissioner, was not made public at the same time with that of Dr. Jordan. Secretary Sherman charges that:

> It seems to have better suited the purposes of Her Majesty's Government to withhold Professor Thompson's report until an opportunity was afforded to examine that of Dr. Jordan, and thus enable the former to pass the latter in review, to criticize its statements, and, as far as possible, minimize its conclusions.

❀

The rejection of the President's proposals was based mainly upon the conclusions in the British report. Professor Thompson thinks that there has been a possible state of equilibrium for the last two years, in the number of seals resorting to the islands, but he concedes a diminution as compared with 1892. On the other hand, Dr. Jordan says that the fur-seal herd of the Pribilof Islands has decreased to about one-fifth its size in 1872–1874; to somewhat less than half its size in 1890, and that between the seasons of 1895 and 1896 there has been a decrease of about ten per cent. Nevertheless, Professor Thompson concedes that "the margin of safety is a narrow one, if it be not already in some measure overstepped. We may hope for a perpetuation of the present numbers; we cannot count upon an increase." Mr. Sherman states that the operations of the pelagic fleet in Behring Sea for the last three years have been as follows: In 1894, 37 vessels and an average of 853 per vessel; in 1895, 59 vessels and an average of 748 per vessel; in 1896, 67 vessels and an average of 440. Hence, in 1896, nearly double the number of vessels were not able to catch as many seals as were taken in 1894, and the catch per vessel fell off nearly one-half. Lord Salisbury himself informs us that the poor catch of 1896 "brought many owners of the sealing vessels to the verge of bankruptcy," a fulfilment of the condition of things predicted by our Government—the commercial extermination of the seals. Secretary Sherman also criticizes the British Government for failing to aid effectively in the police patrol of the sea. In 1894, our Government provided twelve vessels for such patrol on its part, the British Government provided one. In 1895, five United States vessels patrolled the area to two British vessels; while one of the latter patrolled for a short time only in Behring Sea and the other took no part whatever in the actual patrol. Owing to the repeated complaints of our Government, an additional British cruiser was ordered into Behring Sea during the season of 1896.

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Again, under Article VI. of the Paris regulations, the use of firearms in Behring Sea was prohibited, and to enforce that prohibition it was agreed between the two governments that vessels might have their arms and ammunition placed under seal. A year later, however, the British Ambassador gave notice that his Government would not renew the arrangement. In 1896 Secretary Olney submitted a proposition to put an end to the controversy by an examination of vessels entering Behring Sea, and an inspection by a representative of the United States at British Columbia ports of all skins taken in that sea, to discover whether or not firearms were used, but this proposition was not accepted. In short, in one way and another, the well-meant conclusions of the Paris Tribunal have been brought to naught. It is reported that ex-Secretary Foster has been successful in his mission to Russia; let us hope that he will be equally successful in that to Great Britain. It may be worth while to add the opinion of the Hon. L. H. Davies, the Canadian Minister of Marine, who says that there are insufficient data to justify any change on the part of Great Britain. According to Mr. Davies "the Americans have never accepted the fact that the sealing herd, as a herd, is no more theirs than ours. If the interests of our sealers themselves are to be regarded they cannot stand a further loss of rights." Mr. Davies adds:

> We regard the latest proposals of the United States as entirely reasonable. There is the friendliest feeling with regard to the negotiations between the two Governments, and, in view of this, the two peoples should not be resentful.

❀

The Senate Committee on Foreign Relations has reported favorably the Hawaiian Annexation Treaty. Two Senators—Daniel, of Virginia, and Turpie, of Indiana—declined to vote upon the report, but no vote was cast against it. Apparently the fact that annexation imposes nothing but burdens upon this country—a sugar tax of $8,000,000 a year, a prospective increase of our navy, an unassimilable alien population to be governed upon unrepublican principles—apparently no one of these burdens nor all of them outweigh the opportunity afforded by annexation to increase our territorial magnitude and assume a more conspicuous rôle in the field of international complications. The best of American traditions expressed in Washington's warning against "entangling alliances," and Jefferson's "passion for peace" which led him to hate diplomacy because it threatened entanglement, seems to have been forgotten, and Senators who declare the Government incompetent to deal with industrial evils at home would empower it to regulate the affairs of the Orient. This alarming disposition to favor a policy of interference in foreign affairs likewise manifested itself last week in the debate on the proposition to increase the allowance for armor-plate on the new cruisers from $300 a ton to $425. The opponents of the increase recalled the frauds exposed in past contracts, and the ability of one of the contracting firms to furnish armor-plate to the Russian Government for $229 a ton. But some of the advocates of a vigorous foreign policy urged that the obvious extortion should be ignored in order that a greater navy might at once be at our command. Senator Hale, of Maine, went so far as to say: "Senators may appeal to the Senate about the rapacity and greed of these companies. I admit it. It is all true. I wish it was not true; but we have something beside that. We have a national honor and a national dignity to maintain." Fortunately, a majority of the Senate and also of the House felt that our National honor and dignity were more endangered by submission to injustice at home than by a smaller fleet abroad, and a clause was adopted requiring that the bids be let at a maximum of $300 a ton, or the Government secure a plant to make its own armor-plate.

❀

Chicago has just had an instructive experience relating to the "inviolability" of contracts between city governments and corporations obtaining public franchises. A few months ago, the General Electric Company obtained a charter to construct a street railway system, with underground wires. The petition of abutting property owners on which the charter was granted, contained the following clause: "This petition to be void unless the underground conduit system of propulsion is used."

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Yet, without even attempting to test the efficiency of the underground system, the Company, a few weeks ago, came before the City Council with the declaration that the conditions of the contract were too irksome, and obtained the passage of a new charter, granting it the right to use overhead wires. Mayor Harrison promptly vetoed the new charter on the ground that it permitted a shameless repudiation of the Company's obligations, and secured the support of a minority of the City Council sufficient to prevent the passage of the ordinance over his veto. Yet, to secure this support in the Council, the Mayor felt obliged to call member after member before him, and threaten them with the discharge of all city employees appointed on their recommendation, unless the veto was sustained. Inasmuch as the General Electric Company was accused and believed to have been using bribery on the most lavish scale in order to secure the passage of its ordinance, Mayor Harrison's methods are warmly approved by the Chicago press. Without question they were effective methods, and without question they were used on the side of the public interests. Nevertheless, they involved a use of patronage entirely inconsistent with good government. This, however, is not the most essential point involved in the episode. The important point impressed upon the people of Chicago is that public contracts irksome to private interests can always be modified, and that contracts irksome to the public are alone inviolable. Even the "Times-Herald" expresses itself as follows:

> When the Council proposed to reduce the street railway fares to four cents these same men and their associates protested against the ordinance as a breach of contract. The public refused to deal unfairly even with a man like Mr. Yerkes, who treats the public with the utmost contempt. Mr. Swift vetoed the four-cent fare ordinance. Now we know what these capitalists think of the sanctity of contracts. With them a contract is binding only on the party of the second part; they regard their own obligations as a mere empty form to be broken whenever they can find an aldermanic thief to help them break it.

❀

There was widespread derangement last week in the industrial world owing to the scarcity of coal; there was also a reaction in iron and steel, bringing prices down to lowest points; the number of iron furnaces in blast has been still further decreased. The higher cost of cotton and the low prices obtaining for the manufactured product have been sufficient to shut down a number of cotton mills in Rhode Island and Massachusetts. Higher prices are reported for wool, owing to speculation on the Tariff, and also owing to the remarkable loss of sheep in Australia. The sales of wool have been enormous, compared to those of last year. A despatch from Vancouver reports that sixty tons of butter have arrived there from New York and will be forwarded to Sydney. This is the first shipment of American butter ever sent to Australia. The advance in wheat has been due to the continued statistical strength of our crop and to the short crop prospects abroad. It is stated that Europe must import one hundred million bushels more than last year, and that most of the countries which have been producers will hardly have more wheat this year than to supply home demands. The report of railway net earnings for May has just been published; the increase is about 15 per cent. and is the best of any month of the year. The Chicago "Railway Age" has compiled the statistics of the half-year's railway receiverships. During the period nineteen roads were placed under the protection of the courts, the mileage represented being 1,314 miles and the total capitalization being $151,000,000. In the same period of 1896, receiverships involved eighteen roads, but the mileage was 3,896 miles and the capitalization was $190,000,000. The three most important corporations for which receivers were appointed during the six months are located entirely in the State of Ohio and depend for most of their traffic upon the soft coal industry. In Wall Street the most remarkable event of last week was the subscription for two millions of five per cent. gold bonds, offered by the Metropolitan Street Railway. The subscriptions amounted to more than fifty millions.

❀

The United States Treasury Bureau of Statistics has just published its report of our foreign trade for the fiscal year ending June 30. From it we learn that the exports for the year were the largest in the history of the country, exceeding by

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nearly $22,000,000 the largest preceding total. The total exports were valued at over a billion dollars, and the increase as compared with the preceding fiscal year was nearly $170,000,000. Imports were valued at about $765,000,000, a decrease of over $15,000,000 as compared with the preceding fiscal year. The dutiable and the non-dutiable almost balanced each other in amount. Exports exceeded imports by nearly $290,000,000, more than double the excess on the same side exhibited in the report for the preceding fiscal year. Exports of gold amounted to about $40,000,000, a decrease of over $72,000,000 compared with the figures for the preceding year. Gold imports were valued at over $81,000,000, an increase of nearly $40,000,000 as compared with the fiscal year ending June, 1896. Imports exceeded the exports of gold by over $41,000,000, a little more than half the excess exhibited on the other side by the report of the gold trade for the preceding year. Exports of silver coin and bullion amounted to over $61,000,000, an increase of over $1,000,000, while imports were valued at over $10,000,000, a decrease of nearly $2,000,000.

❀

Last week saw a greater mining excitement on the Pacific slope than has obtained since the opening up of the Comstock Lode in Nevada, nearly three decades ago. The occasion for the excitement was the return of forty or fifty miners from the new Klondike camp, on Yukon River, in far Alaska. These miners not only brought home money, but told many prodigious stories. It seems that not one of the miners came out with less than $5,000, a dozen had from $10,000 to $20,000, and half a dozen from $20,000 to $100,000. The Klondike lies about 650 miles from Juneau, and though it may be reached by following the Yukon River from its mouth up, the best way is to go to the new gold fields by the way of Juneau—a distance of from six hundred to seven hundred miles, mainly by a snow-covered trail. The most dangerous part of the trip is in crossing the Chilcut Pass, apparently the only opening in a mountain range whose peaks reach an average altitude of 10,000 feet. The Pass is about 4,000 feet high. The new gold fields are along what is known as Bonanza Creek. Each claim extends five hundred feet along the bottom of the creek, the width being governed by the space between the hills—the space averages about six hundred feet. The new mines are not like those of Juneau and Douglas Island, where the gold is found in veins. The Yukon gold is found in placers. The gold is thus mixed with other detritus in the beds of the streams. One difficulty, of course, is the extreme cold, the frozen conglomeration being something like concrete. It has to be thawed out by huge fires before work can be begun. It is likely that the new mines may add not inconsiderably to the annual output of gold in Alaska, which has risen from $15,000 in 1881, to more than a million at the present time.

❀

Justice Chester, of the New York Supreme Court, has rendered an opinion declaring the Anti-Trust law passed by the last Legislature unconstitutional. This decision is based chiefly on the grounds that the act imposed administrative duties on the judiciary, and that it required witnesses to give testimony which might incriminate themselves without sufficiently protecting them against prosecution because of the facts elicited. The Attorney-General will appeal the case. Meanwhile the inquiry into the methods of the coal combination is stopped.

❀

The decision of the National Conference of Charities and Correction to hold its next annual meeting (the twenty-fifth in its history) in New York City will give an opportunity for charity workers here to come into close relationship with men and women from all parts of the country. This personal contact is one of the best and most inspiring helps furnished by such a gathering. Four or five hundred men and women from at least thirty different States, representing scores of charitable and penal institutions, cannot work together for a week without advantage to each. The Hon. William R. Stewart, the President for the coming year, will see to it that the New York charitable people are out in full force next June.

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The session which has just closed in Toronto was the first to be held in Canada. A delegate from Mexico, commissioned by President Diaz, made the Assembly a linking together of three great nations, thus giving a more than national character to the meeting. Measured by the number of papers, the Conference might have been considered a success, for there was hardly a failure in the whole list. But the programme was overloaded in that respect, and was not lightened by sufficient brisk discussion. The exceeding value of some of these papers and addresses compensated amply for the inferiority of any.

❀

Perhaps the most striking papers of the Conference were those on the "Need of Radical Prison Reform," by Philip C. Garrett, and on "The Probation System," by Charlton T. Lewis. They dealt with principles, not with petty details, and were inspired by wise, judicious, and humane sentiments. Another powerful address was on "Child Study," by Professor W. O. Krohn. It opened up a vast field of thought and practical work. Miss Jane Addams held a great audience captive as she talked on "Social Settlements," and Professor F. G. Peabody took possession of all hearts in a charming paper with the mystical title "Developing the Social Updraft," in which he found various analogies between society and a burning fire. The Single Tax Association of Canada spoke through its representative, S. S. Craig, on the "Abolition of Poverty." Mr. Craig was one of the few speakers who were so absolutely honest as to steal no time from the programme. Confining himself strictly to the twenty minutes allotted him, he compressed his subject to such an extent that it did not appear to the best advantage; but there was no question that he was in dead earnest, and he set many people thinking. If one were to condense into one word the hope of the Conference for the betterment of the world, it would evidently be Education. Every department showed that without an educated public opinion no reform can be accomplished. With the free circulation of ideas and wise suggestion the outlook grows brighter. Year by year there is progress in all directions, and as one looks back over the quarter of a century since the organization of this Congress, the progress is so evident that he takes heart for the years to come.

❀

The rumor that the Powers had agreed upon practical measures of coercion, in case the Sultan should not abate his territorial pretensions on Thessaly, was almost immediately followed by the semi-official statement that Turkey was ready to comply with the demands of the Powers. This is entirely in keeping with the usual policy of the Porte. It always fights for delay and yields only when force is distinctly threatened. Despite this announcement, however, negotiations still continue, and it cannot be doubted that Turkey still hopes for an outbreak in Athens which may complicate the situation. On Saturday of last week, M. Hanotaux declared in the French Chamber of Deputies that the question of the delimitation of the frontier of Thessaly was almost settled, and M. Méline added that peace was certain if the concert of the Powers was maintained. It is currently reported that Germany, which had held back from supporting the demands of the other Powers, last week informed the Sultan that he must conform to those demands. The war indemnity has been placed, it is said, at $30,000,000, a reduction of $10,000,000 from the original amount claimed.

❀

Last week the British Parliamentary Committee which has been inquiring into the Transvaal raid published a majority report. By it Mr. Cecil Rhodes was censured for subsidizing, organizing, and stimulating an armed insurrection against the South African Republic.

He seriously embarrassed both the Imperial and Colonial governments; his proceedings resulted in an astounding breach of international comity; he utilized his position and the great interests he controlled in order to assist and support revolution, and deceived the High Commissioner, as well as concealed his views from the members of the Colonial Ministry and the Directors of the Chartered Company.

The Committee declares that, of the Chartered Company Directors who were examined, only Mr. Beit and Mr. Maguire were cognizant of the Rhodes plans. The Committee condemns the raid, but ex-

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presses the opinion that nothing will be gained by an inquiry into the administration of the Chartered Company. Lord Rosmead, late High Commissioner of South Africa, Mr. Chamberlain, Secretary of State for the Colonies, and the Under-Secretaries of the Colonial Office, are declared blameless, on the ground that there is no evidence showing cognizance on their part of the plans of the raid. The Committee declares, however, that Sir Graham Bower, Imperial Secretary to the High Commissioner, is guilty of a grave dereliction. The minority report, presented by Mr. Labouchere, is, as might be expected, more radical than that of the majority. It finds that the plan of the raid was concocted by Messrs. Rhodes and Beit, and sought to be carried out through Messrs. Phillips, Hammond, Leonard, and Colonel Rhodes (a brother of Mr. Rhodes). It was devised in order that certain rich men might become richer, and Mr. Labouchere adds that Mr. Rhodes may possibly have been also influenced by a vague idea of a vast African federation in which he would play the leading part. The minority report charges that certain high personages in the Board of Directors of the Chartered Company did not do their duty, and concludes as follows:

> We regret that the alleged complicity of the Colonial Office has not been probed to the bottom, in order the more effectually to remove any idea that there may have been some truth in the statements of certain witnesses that the secret aims of Mr. Cecil Rhodes were more or less clearly revealed to Mr. Joseph Chamberlain.

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In commenting on these reports, the London "Times" keeps up its campaign in favor of Mr. Rhodes, and urges the advisability of dropping the subject. The "Standard" is forced to admit the leading moral of the inquiry to be that "even in making an empire honesty is the best policy." The opinions of the "Daily News" and the "Daily Chronicle" denounce the Committee for hushing up the inquiry. The "Chronicle" also declares that now "it is for Parliament to vindicate its own honor and that of the Empire." It is to be hoped, we must add, that nothing will stand in the way of an inquiry into the methods of the South Africa Chartered Company. As has been aptly said, this Company has exerted at the end of the nineteenth century as great a political and social influence in England as was exerted at the end of the eighteenth century by the British East India Company. It seems astonishing that the Parliamentary Committee should deprecate the extension of the inquiry. Mr. Rhodes has cynically avowed himself a pirate; he has used the resources of a great corporation to levy war upon a little State which was at peace with his own country, and he has also enlisted in his behalf the efforts of the London "Times," once the greatest of journals. The men whom he used in the raid were released by the Boers, on the assurance that they would be brought to justice in England. This has been done, but no punishment has yet been meted out to Mr. Rhodes. The only result to him has been a reprimand. The Committee has failed in the performance of its duty, for it is an open secret that it has not investigated thoroughly what it was bidden to investigate. Some witnesses have not been called at all; others have been examined only in a perfunctory manner. The London "Speaker" says, with apparent truth, "Everything possible is being done to cover up the scandal and bury it out of sight," and that the Committee has taken upon itself the responsibility of burking certain evidence which it was essential should be produced if the truth were to be made known.

❀

The Bimetallic Commission appointed by President McKinley has been received in Europe with the most distinguished social consideration, and has held important interviews with the French and English Prime Ministers. In France the assurances of support received were most gratifying, and in England the French Embassy has given our Commission official support. The claim made some time since by the "National Review" that the English Ministry was ready to reopen the India mints and keep a portion of the reserve of the Bank of England in silver if France and the United States would re-establish free coinage on any fixed ratio, is now credited even in monometallist circles. It will be recalled that when the India mints were open the limited purchase of silver by the United States under the Sherman Act temporarily raised the

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ratio of the two metals throughout the world to 17 to 1, and bimetallists generally are confident that with the India mints reopened the unlimited coinage of silver by both France and the United States would for years restore the historic ratio. The recent great increase in the production of gold has deprived monometallists of the argument that silver has fallen in price solely because of a relative increase in its supply, and the belief has increased that a restoration of the old demand for silver would bring the restoration of the old price. If the support of France is as cordial as reported, international bimetallism seems almost within reach. The greatest importance, therefore, attaches to the recent utterances of the French Premier, M. Méline, reported in the current issue of the "National Review:"

> From the moment that the ratio was ruptured in 1873, trouble began; everywhere trade became more difficult, and it would not be too strong to say that the world fell into a state of commercial anarchy. . . . The appreciation of gold, owing to its extravagant privileges as the only international money, causes a general depression in all the countries on a gold standard. Our agriculturists, our manufacturers, all who toil and spin suffer cruelly, and demand that Governments shall put an end to their sufferings. . . . Our concurrence will not be wanting for the triumph of the great cause, which we are ready to join him [Senator Wolcott] in defending.

❀

In the Cuban war there is at present an activity quite unexpected at this hot and rainy season of the year. General Weyler has gone to the eastern end of the island to begin an offensive movement against the insurgents, but so far has accomplished little or nothing. This Spanish movement was instantly followed by a counter-move on the part of General Gomez who straightway marched westward. Coincidently in time he issued an audacious proclamation in which he declares that he will soon be in the province of Havana with the main force of the Cuban army from Santa Clara province. Certainly Gomez's appearance in the western part of Cuba is a practical refutation of Weyler's recent claim that the rebellion is now confined to a limited territory in the eastern part. General Gomez's proclamation says boldly and positively, "We will accept neither reforms nor home rule. We have had enough of Spanish promises during four hundred years of oppression. Spain must know that this war is only for independence, and that the Cubans will rather die than yield to any other solution. The day we again lifted our flag of liberty we wrote on it, 'Independence or death.'" It is not necessary to accept literally the claims of the insurgents to recognize the fact that their strategy has been marvellously quick and effective, and that there is no likelihood of their being suppressed at present. In Spain the cost of the war in men and money is causing renewed grumbling and political agitation. As to the relations between Spain and the United States, the discussion is now centering about the Competitor prisoners. A report has been made in our Senate urging the President to secure the release of the American prisoners and of the vessel. These men were sentenced to death by court martial in defiance of the treaty stipulations, and, although that sentence has been annulled, they have been held for trial for ten months. It is time the Spanish government released them or tried them, and there is reason in the claim of the Senate report that the men have already suffered enough to make it unfair to punish them for their illegal acts, if they committed any.

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Professor Andrée, the Swedish aeronaut, on Monday, July 11th, made the long-talked of ascension in his balloon, the Eagle, from Dane's Island. It is reported that the wind was favorable for a voyage in the general direction of the North Pole, and that the Eagle was last seen moving north north-west, at the rate of twenty-two miles an hour. We have already given some description of Professor Andrée's balloon, and of his bold plan of crossing the Polar region. To most of us the element of chance involved seems so great that we can only marvel at the audacity of the three men—with Andrée are Dr. Fraenkel a meteorologist, and Mr. Strindberg, a general scientist—and hope that they may be successful. If wind conditions are favorable, and the balloon acts as is expected, it is quite possible that a week or less may bring the explorers to some point whence they can regain civilization. On the other hand they may very likely be driven back on

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their course, or they may perish in the Polar region. From the scientific point of view it seems doubtful whether results of great value can be obtained from the experiment; of course meteorological and geographical observations will be made, but the rapidity of movement, the obstacle of the clouds, and other causes will make it impossible to obtain such scientific data as an expedition like Nansen's gathered. After all, we now know pretty well that the region about the North Pole consists of extremely rough ice hummocks, with little or no open water. Much more scientific interest really attaches to the Belgian expedition, which starts at once on an Antarctic voyage of exploration. This is sent out in the Belgica, which sails from Antwerp on July 25, under the command of Captain de Gerlache. A preliminary voyage this year will be followed by a return to Melbourne next March, and a second voyage, this time toward Victoria Land, thereafter. The region about the South Pole still remains in great measure unexplored, and there are many scientific questions of great interest which may be solved by this expedition.

❀

The value of factory inspection, especially in the clothing trade, was proved most conclusively last week by the discoveries of an Inspector in Brooklyn. There is a section of the city where the workers in the clothing trade form a community by themselves. The public-school teachers have to learn to converse almost in sign language with the children when they first enter the schools in this section; the mothers never learn our language, the fathers just enough to transact business. The Inspector found in this crowded community two cases of scarlet fever in a room with six workers, and containing one hundred and sixty-three pairs of trousers ready for delivery. The children had been ill in this room, their home, for two weeks, during which time doubtless scores of garments were made and delivered to the contractors. The Health Department took every precaution, after the Factory Inspector made the discovery, to prevent the spread of the disease. These revelations will hasten the day when it will be a criminal offense to manufacture anything in the home that is to be sold in a general market.

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Ten vacation schools were opened last week in the public schools of New York, under the care and superintendence of the Association for Improving the Condition of the Poor. What these schools mean to the children is evidenced by the fact that over one thousand registered in one school. This work was begun four years ago by the Association, after securing the use of a building from the Board of Education. Last year over six thousand children were turned away from the schools. This department of the work of the Association has interested educators all over the country. One school has been opened in Brooklyn this year, supported by voluntary contributions, as are the New York schools.

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## No Step Backward

The persistent but unofficial reports that President McKinley was about to revoke President Cleveland's last order extending the classified service are now being contradicted by reports equally unofficial but more probable—that the President merely intends to modify the famous order. It is our general rule not to comment upon rumors—and in this way we avoid a great deal of profitless comment—but we make an exception in the present case because now is the time for believers in civil service reform to make their influence felt. President McKinley, without doubt, has been subjected to enormous pressure to force him to revoke the last Cleveland order. This pressure, furthermore, has not all come from self-confessed spoilsmen. We have before this pointed out that the order objected to, coming as it did at the close of President Cleveland's administration, when nearly all the thirty thousand offices covered by it had been filled by members of his own faction in his own party—was likely to bring civil service reform into undeserved unpopularity. Men who had no interest in any office whatever felt that the civil service law had been used to protect partisan appointees in possession of the spoils. Many of those who felt this conscientiously demand that the whole order

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be revoked. This, however is not the course demanded by the good of the service, nor permitted by the platform pledges upon which President McKinley was elected. If the offices covered by this order are filled by incompetent or even inferior officers, appointed because of Democratic partisanship, President McKinley is not bound to retain these officials. He is bound, however, not to fill their places by other men chosen because of Republican partisanship. Under the present order the President has power to remove every one of the political appointees without assigning any reason. He is merely obliged to fill the vacancies by competitive examinations to which Republicans and Democrats of every faction must be admitted. Only when the civil service has been filled by men thus appointed upon their merits, without partisan favor, is the reform secure, and President McKinley owes it to his country, his party, and himself to retain the classified service approximately as it stands, and fill vacancies by reform methods.

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## Rural Schools

The most important contribution to the cause of education furnished by the National Educational Association at its July meeting in Milwaukee was the report of the Committee of Twelve on Rural Schools. This Committee was appointed in 1895, and has therefore had two years to study the subject allotted to it and to formulate its conclusions. The report is comprised in a pamphlet of 228 pages. We wish that a summary of it, perhaps simply the introduction, might be printed in leaflet form and sent to all town and county superintendents, and that in some way its conclusions might also be accessible to such rural School Boards as are open to enlightenment on the subject of public-school education.

More attention has been directed to city than to rural schools—partly because all "show" schools are in the cities; partly because investigation of city schools is easy, that of rural schools is difficult; partly because the public press naturally exploits both the virtues and the vices of municipal systems of education, while the country schools are suffered to go on their own way without much attention from the press. But an overwhelming majority of school-children depend for their education upon the rural schools. The statistics on this point, it is true, are somewhat unsatisfactory and misleading, but the Commissioner of Education reports for the year 1893–94 a little over 3,000,000 children in the schools of cities of 8,000 inhabitants, and upwards of 10,800,000 children in rural schools. The importance of furnishing adequate and measurably uniform education to these 10,800,000 children can hardly be overestimated. This is the theme to which the Committee has given the results of its study in this report. Their recommendations include the following principles:

1. The school district is too small a unit; so long as each district manages its own affairs in its own way there cannot be adequate organization, or proper supervision, or sufficient maintenance. "Nothing should be recognized as a unit smaller than the township or the county." In Massachusetts, under the law, several towns are permitted to combine and maintain one superintendent, who can thus receive a sufficient salary to enable him to give his whole time to the work of supervision. For the greatest efficiency, such well-paid official supervision is indispensable; in many of the rural communities it is now sadly lacking.

2. The expense of maintaining the rural school ought not to fall wholly upon the school district or the individual town. The cities are interested in the adequate education of the boys and girls in the country, for to these boys and girls the city looks for its future leaders. The tendency of wealth to concentrate in the cities justifies calling upon them to share the burden of educational taxation with the country. This principle is being more and more recognized. The report gives detailed information as to the method in which it is applied in different States, and deduces from them the principle that "a certain definite sum should be appropriated to each school out of the State funds, and the remainder should be divided in accordance with some fixed and established rule, a discrimination being made in favor of townships most willing to tax themselves for school purposes."

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3. One of the great difficulties of maintaining efficient schools in the country lies in the fact that the population is so scattered that if school-houses are placed where they are accessible to the children, the school must necessarily be small and ungraded. To meet this difficulty a scheme of transportation has been recently adopted, first in Massachusetts, and now in other States. Under this system the smaller schools are consolidated, and out of the school funds the expenses are paid of carrying to and from the schools such children as live beyond walking distance. This method is strongly recommended by the Committee, which holds that "in this way better teachers can be provided, more rational methods of instruction adopted, and at the same time the expense of the schools can be materially lessened."

4. Among the evils from which the rural schools suffer—and perhaps it is the most serious of all the evils—is the tendency to provide them with untrained, immature teachers. It is said that it is rare that a teacher remains in the same school for two years in succession, and they often remain for only one term. Longer engagements are urged by the Committee, and such changes in the courses of instruction in the normal training schools as will enable them to contribute more teachers than they now do to the rural schools.

5. An interesting and, to most city readers, a fresh contribution is the suggestion of agricultural instruction in connection with the rural schools. There are over 8,000,000 persons engaged in farm and garden work in the United States. The next greatest number engaged in any vocation are the 5,000,000 who are carrying on manufacturing and mechanical industries. The Committee is certainly right in saying that "the rural school should aim especially to make country life more attractive and beautiful, and should pay more attention to rural industries." School gardens are being established in connection with normal schools, and the Committee urges the extension of this equipment to all normal schools. These school gardens should be "planned and conducted, not merely to teach the pure science of botany, but also the simple principles of the applied science of agriculture and gardening; and every rural school should also have its garden, through which the training of the normal school may reach the home."

One fact brought out in this report has been, we confess, a surprise to us, and will, we suspect, be a surprise to many of our readers. It is the fact that the salaries paid to rural teachers in the West range much higher than the salaries paid in the East. The highest average monthly salary paid in rural schools is paid in Nevada—$85; the lowest monthly salary is in Alabama—$25 for men, $20 for women. Pennsylvania and Rhode Island are the only Eastern States which pay $40 or upwards to men in country districts, while $40 and upwards are paid by all of the following Western States: California, Colorado, Indiana, Kansas, Minnesota, Missouri, Montana, New Hampshire, Utah, Wisconsin, Wyoming. From these figures one would be inclined to think that the New West Commission should change its field and its title and become an Old East Commission.

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## The Real Preparation

When Wellington said that the battle of Waterloo was won on the cricket-field at Eton, he was putting in a picturesque way a truth which many men learn too late: the truth that the victories of life are won, not on the fields where the decisive struggle takes place, but in the obscure and forgotten hours of preparation. Success or failure lies in the hands of the boy long before the hour of final test comes. Wars are won in times of peace in armories, foundries, training-schools, and at staff headquarters. France was conquered, a quarter of a century ago, before a single German soldier set foot on her soil; conquered by the marvelous preparation which had been going on for years under the thorough German military and educational system. The student thinks he can waste his opportunities and still fit himself for the critical moments in his mature life by hard work when the hour strikes, by energetic special preparation when the time for action comes; but specific preparation is impossible to the man who has neglected general preparation. Knowledge cannot be picked up on short notice except by the man whose

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mind is already well stocked; a particular skill can be rapidly acquired only by the man who has thoroughly trained all his faculties. The thoroughly educated lawyer, with the power of attention and concentration which are among the best results of a genuine education, can readily familiarize himself with a new field of knowledge for a special use; but the half-educated man would be unable to grasp, arrange, or command the facts. It is often said of speakers that they are unusually eloquent when called upon so suddenly as to be shut off from all possibility of preparation; and such speeches are called extempore, as if the word involved entire lack of preparation. It is safe to say that no man ever yet made a really good speech who had not made long, thorough, and painstaking preparation; not specific preparation for the particular occasion, but general preparation for all occasions. It is the thoroughly trained man who shines when he is suddenly called upon; under the pressure of the moment all his faculties come to his assistance, and into fifteen minutes of talk he condenses the thinking of months or years. Tap an empty man and you will get nothing; tap a full man and you will get the best there is in him.

In the higher fields of success there are no accidents; men reap precisely what they have sown, and nothing else; they do well precisely what they have prepared to do, and they do nothing else well. This preparation is often unconscious, but it is not the less thorough for that reason. In fact, the larger and deeper part of preparation for the greater experiences and works of life is always unconscious. The cricketers in the field at the English public school did not know that they were fighting and winning one of the decisive battles of history; we do not know when we are making ourselves strong, rich, and great in resource and character. The world pours its force into us when we put ourselves in right relation to it; experience makes us constantly wiser if we know how to rationalize it; time deposits all manner of treasure in our memory and imagination if we hold the doors open. Nothing is lost on a man who is bent upon growth; nothing wasted on one who is always preparing for his work and his life by keeping eyes, mind, and heart open to nature, men, books, experience. Such a man finds ministers to his education on all sides; everything co-operates with his passion for growth. And what he gathers serves him at unexpected moments, in unforeseen ways. All things that he has seen, heard, known, and felt come to his aid in the critical moment to make his thought clear and deep, his illustration luminous, his speech eloquent and inspiring. "The poet, the orator," says Emerson, who was a man of this order, "bred in the woods, whose senses have been nourished by their fair and appeasing changes, year after year, without design or heed, shall not lose their lessons in the roar of cities and the broil of politics. Long hereafter, amid agitation and terror in national councils, these solemn images shall reappear in their morning luster, as fit symbols for the language of the hour. At the call of a noble sentiment, again the woods wave, the pines murmur, the river rolls and shines, and the cattle low upon the mountains, putting the spells of persuasion, the keys of power, in his hands."

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# The Outlook Vacation Fund

The most impressive fact in the life of working-girls is the unconscious courage displayed. The girl, when young, seems to accept the limitations of her life without question. One truth she accepts in childhood: She must work, and as soon as possible. The girl to be envied is the girl who gets a good place, and keeps it. The girl to be pitied is the girl who has no work, or cannot keep work after she gets it. A girl who has work in May, not that she may support herself alone, but help support a family, will live in the thought of a vacation in July. July and the date for her vacation comes, and then she looks into a friend's face, saying, "I cannot go; we were laid off in June. I didn't expect it. I must find something to do," or she is told Saturday morning by the controller of her life, the "boss," or the "forelady," "You can't go; a big order has come;" or worse still, if she pleads, "Go, but don't come back."

True, when this happens, there are ten girls waiting to take the place of the girl who cannot go. For the houses have been full for weeks in advance. The vacations are

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promised to those who came early to secure them, and when the space is filled the list of those who will go when others fail is made. The Outlook needs ten thousand dollars to meet the needs of the working-girls this year, and a house this fall to be made ready during the winter to meet the needs of next year.

THE VACATION FUND

SPECIAL GIFT

| | |
|---|---|
| From an Unknown Friend | $5,000 00 |

FOR VACATION EXPENSES

| | |
|---|---|
| Previously acknowledged | $3,569 52 |
| Harvest Home, Southport, Conn | 5 00 |
| From a Working-woman, Lenox, Mass | 5 00 |
| M. G. L., Nantucket, Mass | 1 00 |
| B | 50 00 |
| A Seaside Friend | 50 00 |
| J. F. W., Fair Haven, Vt | 1 00 |
| Miss H. L. B., Brooklyn, N. Y | 5 00 |
| Miss S. L. G., Brooklyn, N. Y | 5 00 |
| In memory of Marian | 10 00 |
| J. C. D., Brookline, Mass | 10 00 |
| A. K. S., Bridgeport, Conn | 8 00 |
| J. F. T., New York, N. Y | 25 00 |
| S. B. M., Portland, Oreg | 26 00 |
| A. E. W., Brookline, Mass | 50 00 |
| E. H. A., Brooklyn, N. Y | 5 00 |
| A. R., Vergennes, Vt | 5 00 |
| Cash, Winona, Minn | 5 00 |
| A. L. P., Caldwell, N. Y | 5 00 |
| M. S. R., Kingston, N. Y | 1 00 |
| J. B. M | 2 50 |
| I. H. N | 5 00 |
| H. R. F., Dorchester, Mass | 1 34 |
| J. S. T., Nangatuck, Conn | 10 00 |
| Mrs. A. A. C., Westfield | 5 00 |
| Thankful | 5 00 |
| L. L. C., East Orange, N. J | 1 00 |
| A Friend, Andover, Mass | 2 63 |
| E. L. B | 25 00 |
| In memory of a Mother | 2 00 |
| A. K. H | 10 00 |
| W. W | 5 00 |
| | $8,915 99 |
| Three Memberships | 3 00 |
| Total | $8,918 99 |

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# The Spectator

It is remarkable how many things can be found to say about a very ordinary, commonplace burglar—perhaps one the police would call a mere sneak-thief—when the subject has possibilities of personal interest. The Spectator was impressed by this on a recent visit to a quiet, provincial city, which was surprised one week by a series of rather bungling, comparatively unremunerative, but still daring burglaries. The outbreak stopped of itself apparently, ignominiously, one may say, alike for both the police and the burglar or burglars; for if the former had to own themselves baffled and clueless, the latter had no excuse to make to inquiring friends for the failure to keep up their "burgling," as Gilbert calls it. While the scare lasted, however, it was the one topic of conversation, divided always into three interrogative heads, each as endlessly debatable as the priority of origin of the egg or the owl: Who can the burglars be? Are they professionals from New York, or "local talent"? What would you do if you were to wake up in the night and find a burglar in your room? The inevitable finis was a story, generally of somebody else's experience somewhere else.

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In the Spectator's opinion, the best story of all, though the least "scary," was told by the principal citizen, a gentleman who had traveled widely and seen much of life, because it was typical of the superiority with which such a man could apply his experience and philosophy to somewhat unusual circumstances. This gentleman was sleeping in his brother's house in New York during the absence of the latter and of his family. He was awakened in the early morning by a strange noise. He listened, and it was repeated. "Some people would say that was burglars," he remarked to himself. Again the noise. "But," he continued to himself, "I remember there was quite a wind when I went to bed." Once more the noise. "It must be a blind is loose. Shall I get up and fix it? What's the use? It would probably get loose again." He did, however, turn up the light a little, and his eye caught near the bed a burglar alarm button that communicated with the nearest police station. "I suppose there are many nervous people, with no greater cause than I have, who would push that button and have the police here in a jiffy to fix that blind. How mad they must be to be routed out that way!" The idea tickled him immensely, and in his amusement over it he went to sleep again. In the morning he discovered that burglars had entered the house at the hour at which he was awakened, and carried off what silver had been laid out for breakfast. Afterward they had visited an adjoining house in the block and secured a collection of rare watches and some other articles. But for his superiority to nervousness the Spectator's friend would have had the police on hand in the nick of time. He thus missed an opportunity of his life.

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Despite his own high estimate of it, the Spectator found this story not to be nearly so popular—probably because, despite its moral, it tended to reflect on the "scare attitude" toward burglaries, which all agreed was the proper state of mind—as the many stories of the lady who was a visitor in the Berkshires some years ago when the well-known "gentleman burglars" (said to be Harvard graduates, since they used such good English) entered some thirty houses in Lenox

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and Stockbridge. In one of them there lived alone a typical woman of New England, a woman who bought a pistol and proposed to use it. She awoke one night to find one of the burglars in her room. "Sir," she said, "I am armed"—pointing her pistol at him. "So am I, madam," he replied, pointing his own pistol at her; "and if you will permit me to say so, I think a pistol is very dangerous in a woman's hand; she is so apt, through inexperience, to harm herself with it;" and before she quite knew what he was doing he had taken it from her. Then he proceeded to loot the jewelry-case on her dressing-table. "Oh, don't take that," she exclaimed, as he picked up a particular ring; "it was a present from my dead mother!" "Certainly not, madam," he replied. "If you have any sentimental attachment for this particular ring, I would be the last to deprive you of it"—and he laid it back. "Now," he said, as he looked at a desk, "it would be too bad to smash so pretty a piece of workmanship as that. While I withdraw to the hall you can put on your bath-robe and slippers, and unlock the drawer in it where you secreted the money you drew from the bank to-day." She actually did it while he stepped outside the room. Then, as he took his departure, she recovered sufficient courage to give him a lecture, telling him it was a shame for a man of his brains and pluck not to be in better business. "Madam," he replied, "our ways in life are ordered for us by a power that is mysteriously inscrutable, and many of them are not such as we should choose for ourselves." And with that he was gone. It may relieve the Spectator's friends to know that not one of the precious trio turned out (when caught at last) to be either a college man or a disguised gentleman. The palaver was only a trick of the trade.

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The telling of this story, whatever the gathering, always led to a discussion of the question as to how the typical woman acted when confronted by a burglar. Some one was usually mean enough to recall the story of the man who returned at night to his lodging in London and noticed that there was another man under the bed. Knowing that he had no money to speak of, nor anything else worth the stealing, he went calmly to bed as usual, without disturbing the intruder. Out of gratitude the burglar took nothing from his room, but looted all the other rooms in the lodging-house. Of course the feminine critic claimed that this man was the greatest coward of all, since he saved himself an unpleasant encounter at the expense of his fellow-lodgers. No woman, it was declared, would be as mean as that.

Then some one struck in with a story which at least the men present regarded as typically feminine. It was that of a young woman who awoke one night to find a burglar in her room, looking over her jewelry to see what of it was worth the taking. This burglar, with a superabundance of reckless confidence in the timidity of the sex, had actually laid his pistol down on a table within the young woman's reach. She picked it up, but he saw her act as it was reflected in the dressing-mirror. He ran for the window and jumped. She fired and winged him. Then, losing complete control of herself, she rushed frantically to her brother's room, shouting, "I have killed a man! I have killed a man!" The brother's room was quite a distance off, so that he did not hear the pistol, and he put no faith in her story. He and his wife tried to persuade her that she had merely dreamed. But she swooned away. They went, however, to her room, and discovered that the sash was gone, the burglar having carried it with him when he jumped. They looked out and saw him writhing on the ground from the bullet-wound he had received and the injury of his fall, cursing the while the unmistakable oaths of baffled rage and chagrin.

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This led the cynic to tell the true story of two young women, sisters, who lived with their widowed mother in a small country place. There had been some attempts at burglary, and not a few tramps around. So one day the sisters decided that they would not leave their silver in the dining-room, but remove it upstairs. They got a large clothes-basket and heaped it full of the heavy silver. By their united efforts they tugged it to the top of the stairs, when the elder sister stopped the other. "Where are you trying to take it?" she asked. "Why, to your room, of course, my dear," replied the younger sister. "Not by any means," replied the elder; "we will take it to your room." "I guess not," said the younger; "I would rather lose it than have it there." The result was that they left it at the top of the stairs, in handy form for the burglar to examine it without inconvenience and carry off all that he wanted of it. The next day they took it back to the dining-room, neither making any comment; and there it stayed in future, as it always had. And the cynic smiled, and challenged any one present to beat that story as a typical tale of the way the feminine mind works on the burglar question. The Spectator does not agree with the cynic that the story is typical, but he passes it along as amusingly exceptional or exceptionally amusing, as his readers prefer.

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# The New School of American History

## History as an Educator of Public Opinion

By Michael A. Mikkelsen

IT is a significant fact that, with few exceptions, the leading American historical writers of the day belong to the professorial class. The case was different a generation ago, say before the Civil War. Washington Irving, Prescott, and Hildreth were men of letters, unidentified with pedagogical work. George Bancroft, Motley, and Parkman likewise wrote without academic connections. These, it is true, continued their literary activity after the war; nevertheless, their fame was established before that event, and they preserved the methods of the strictly *ante-bellum* writers. All the writers mentioned had certain characteristics in common which distinguish them from the existing school of historians. Their aims were distinctly literary, and their productions assumed the form of genuine and permanent contributions to polite literature. They excelled in the portraiture of individual character, and in the narration of military and political, or rather, perhaps, diplomatic, history. On the other hand, they failed to appreciate the complexity of national psychology, and had little insight into popular movements, while their political philosophy as well as their interpretation of social and economic phenomena was extremely crude. The uncritical Jacksonian democracy of George Bancroft, for example, is in marked contrast with his complete mastery of military and diplomatic history. The actions of individual men he judges correctly, but the motives with which he credits the people—that is, men in their collective capacity—are strangely visionary, deduced not from the experience of history, but from his own ideal theory of democracy.

The circumstance that the historians of the old school were drawn principally from the literary class was due to the fact that historiography was in a primitive stage of development. It was as yet merely a branch of polite letters, not a special science. A classical education, with some knowledge of modern languages, was regarded as sufficient preparation for the career of a historian. History has since developed into a difficult science whose general principles cannot be mastered without careful study of a number of auxiliary sciences of recent origin, such as prehistoric archæology, anthropology, sociology, and comparative philology and mythology. The technique of research has also been reduced to a system, whose various branches are known under learned names. History is a profession which can be acquired only by three or four years' special study in some university, and the members of this profession who command the best facilities for original investigation are commonly those connected with great seats of learning. Hence it is that so many of the leading historical writers of the day are teachers. Fiske, Winsor, Von Holst, Schouler, and McMaster derive inspiration from college work, while Henry Adams and Hubert Howe Bancroft achieved authorship without academic connections. E. Benjamin Andrews, William M. Sloane, and Woodrow Wilson, who more recently made their *début* in the magazines, are college professors. Although the literary quality of Fiske's works, for instance, is hardly, if at all, inferior to that of the best of the old-school writers, nevertheless it is a characteristic of modern historiography that it strives less after artistic effect than after sober objective truth. It is more catholic, analytical, and critical, and hence less exalted in literary tone.

The development of the science of history has secured for it an increasing importance in university and college curricula. It is only about twenty years since the first true American university was opened. Now there are at least half a dozen worthy the name, and each has a thoroughly equipped and highly organized historical department, conducted by investigators whose fame and



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scholarship are inferior to none in their specialty abroad. Under pressure from the universities the colleges have enlarged and differentiated their historical courses, and few colleges are so small as not to have at least one historical specialist in the faculty. University methods are being copied, including the lecture system, seminary work, and practice in original research. Improvement in the college course has raised the requirements for admission. The uniform entrance requirements adopted last year by Cornell, the University of Pennsylvania, Yale, Columbia, Harvard, and Princeton call for one year's work of three periods a week in United States history, and demand notes and digests of reading outside the text-book, together with independent investigations of limited topics based on "original material where available." The method of instruction implied in these requirements—the so-called library method—can be practiced only by a special student of history, and graduates of university seminaries are not infrequently met with as teachers in the more progressive secondary schools.

To summarize, history is a special science, and the experts in this science, consisting as yet chiefly of college and university professors, form a numerous body, which is destined to receive considerable increase from a general introduction of the library method of instruction in secondary schools. We are now in a position to ask, What is the influence of the new school of history on public opinion?

The presence in the community of a numerous class of professional historical scientists has given rise to a body of expert opinion on practical political questions of the day. Among historians may, for our purpose, be included teachers of political economy, as "history has grown economic and economics historical." This expert opinion, published directly by the professorial class, is further disseminated by college and university bred editors, clergymen, and lawyers, and through the political activity of the better-educated youth. The "college professor" has come to be a recognized force in American politics, and he it is who has given the impulse toward reform in respect of party methods, the civil service, municipal government, the tariff, and the currency. It is a notorious fact that the politician does not lead, but is led by, public opinion. The real leader, in so far as opinion is a free agent, is the academic student of politics, and his leadership is the more readily accepted because it is wholly disinterested. President Gilman, of Johns Hopkins, and Andrew D. White, ex-President of Cornell, who were appointed by President Cleveland to the Venezuela Commission, are accomplished historians; President Low, of Columbia, who served on the Greater New York Charter Commission, is a recognized authority on municipal government; Mr. Roosevelt, of the Naval Department and formerly of the New York Police Commission, and Senator Lodge, sometime professor at Harvard, have achieved solid fame as historical writers. The growing political influence of the professorial class is a most hopeful feature of American democracy. This influence is bound to increase very materially with improvement in quality and increase in amount of historical instruction in the secondary schools, which have hitherto slighted history, including political economy and civil government, for mathematics, languages, and natural science.

Again, the influence of the new school of history on public opinion is to encourage civic rather than military habits of thought on questions relating to foreign politics. The old-school historians, consciously or unconsciously, glorified war and diplomacy, holding up the soldier and the aggressive diplomat as pre-eminent types of patriotism. Their writings served to perpetuate a military conception of National honor. The flag might not be "hauled down" or "insulted," no matter whether it represented the Nation or served as a cloak to the designs of some irresponsible filibuster. Prosaic, law-abiding citizens were ready to welcome foreign war as a training-school for manly virtues. The writers of the new school view history from the economic and sociological standpoint, not from the standpoint of the professional soldier; and regard war as justifiable only in the same sense that slaughter in self-defense is justifiable. The tendency of their writings is in favor of international law and courts of arbitration; and it was not by accident

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that over one-half of the principal speakers at the American Conference on International Arbitration at Washington were college presidents and professors, for the colleges to-day most truly represent scientific historical opinion.

# The Threefold Message of the Gospel [1]

By Lyman Abbott

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John i., 7, 8, 9.

IN the first verses of this chapter John has declared what we might call the doctrine of the incarnation: only he has not declared it as a doctrine, he has declared it as a personal experience.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

He declares, then, that so much of the eternal and the infinite as can be manifested to men, so much of it as can enshrine itself in a human life, so much as can be disclosed in the short epoch of a human biography, has so enshrined itself, has been so disclosed, has been so manifested. "We know," he says, "we have seen, we have handled, we have walked with him, we speak of that which we do know."

This is John's declaration of the advent, and out of that declaration of the advent grow three statements—nay, three experiences: the experience of sin, the experience of grace, and the experience of glory. I ask you to look at these three experiences, of sin, of grace, and of glory, as they are revealed to us if we look upon him who is the great Revelator, the manifestation of God in the flesh, the Word, handled, seen, walking among men.

In the first place, then, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Sin is an awful fact. It is not to be minimized, explained away, or treated with a kind of charity which ignores the truth. Sin is not an imperfection; it is not an ignorance; it is not the result of immaturity, just as a small boy is not the same as a wicked man. Wickedness is one thing; rawness and immaturity is another; the two are not to be confounded. Ignorance is not sin; the inability to understand law is not sin. Sin is lawlessness; it is violation of the law; it is doing that which we know to be wrong when we might do that which is right. Sin is not doing or being that which we are compelled to do or be. When a man says of himself, "I cannot help it," he declares that he is not a sinner. If he cannot help it, then he is not in that act a sinner. No man sins when he does that which he really cannot help. Sin is not weakness, it is not ignorance; it is doing what we know in our heart of hearts, in our inmost conscience, to be wrong. "We have followed too much the devices and the desires of our own hearts, we have offended against God's holy laws, we have left undone the things that we ought to have done, and we have done the things that we ought not to have done, and there is no health in us"—that is the great catholic confession of sin.

Now, take for a moment the life and character of Christ and look at it, and, as you look at it, see if before that supreme figure all the excuses we make for sin do not flee away. Can you conceive that Peter could stand before Christ and say, "It is true I denied thee, but all the rest of the disciples forsook thee and fled"? Or that he could say, "It is true I was a coward, but that is the way I was made"? Or that he could say, "I denied thee, but I did not think"? Can you conceive Peter standing before that supreme, pure, noble, divine figure, and offering any of these common excuses that drop from our lips

[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Advent Sunday morning, 1896. Reported by Henry Winans, and revised by the author.

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so easily? Nay, will you stand before him yourself and do it? Will you call him up in imagination before yourself this morning and say to him, "I could not help it," "Other people do it," "I forgot," or any such miserable shield against your condemning conscience? Let his life pass for a moment in panorama before you; then let your life pass for a moment in panorama before you—the things you have done this last week, the things you have said, the bitter words that have dropped from your tongue, the evil that was in your heart, the evil imaginations in which you indulged—write the story out, all that is good and all that is evil—and then write the story of the life of Christ, and then put the two before you and compare them, and answer to him, nay, answer to yourselves, the question, If it be true that the way in which Christ walked is the right way, have you and I not erred and strayed from his ways like lost sheep? If to follow Christ is the summation of all the law, have you and I not offended against God's holy law? If to do what Christ did in the spirit in which Christ acted, if that is to be righteous, have you and I not left undone the things we ought to have done, and done the things we ought not to have done? Let us for a moment stand before the judgment-seat of Christ, not before the judgment-seat of a dread, threatening justice, not driven there by awe or terror, but before the judgment-seat of the Christ as he judged while he was upon the earth, and then see whether we also will not say, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

The second lesson which John draws from the incarnation—or, rather, the second experience which in John's heart grows out of his faith in the Word of God which he has seen and handled and walked with—is the experience of grace. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us try and see for a moment what this means—"forgiveness." Penitence is certainly not fear of punishment—we all know that: then forgiveness is not the remission of punishment—we ought all to know that. To be forgiven is not to be let go from penalty, any more than to be penitent is to be afraid of penalty. To be penitent is to hate the sin, to hate the covetousness, the pride, the vanity, the illicit imagination, the wrong act, the cowardly deed, the wrathful word; and to be forgiven is to be cleansed from the things we hate. Forgiveness is cleansing. This lies in the very meaning of the original Greek word; for the word rendered forgiveness in the Greek is always remission—sending away. To forgive is to send away. The Bible never, from cover to cover, puts together the two words—remission and penalty. Nowhere, from cover to cover, does it promise the remission of *penalty;* and again and again it does promise the remission of *sins.* "The blood of Jesus Christ his Son"—what?—delivers us from all punishment? That is not what he says—"The blood of Jesus Christ his Son cleanseth us from all *sin.*" "This is the New Testament in my blood which is shed for many for the remission" of what?—stripes? penalty? suffering? That is not what he says—"shed for many for the remission of *sin.*" This is the grace that John sees when he looks up into the face of the Christ. He sees, not some one who has come to take penalty off from him; what he sees is a physician, who has come to take disease away from him; and when he cries, "There is no health in me," he looks up into the face of this Christ and says, "I see one who will put health in me;" and when he says, "I have left undone the things that I ought to have done, and I have done the things that I ought not to have done, and there is no health in me," he looks up into the face of this Christ, and sees in this Christ a power that will enable him to do the things he ought to do, and will make him strong to do the things he has left undone; and when he says, "I have erred and strayed from God's way like lost sheep," he sees this Christ, and, following him, he says, "I have found one whom if I follow will enable me to walk in the way, and not to err and stray from it." This is what he means. It is the cleansing from sin.

This interpretation does not rest on a single writer, nor on a single text; it rests on the whole Gospel doctrine of forgiveness, from the earliest to the latest pages of the Bible, through the various books in the Bible, and through the various messages coming through poet and

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historian and philosopher and teacher. There is a splendid unity which joins these books together and makes them convey one great message to the world, and this one message is the message of forgiveness. The world was longing for some power that would pluck the torment of remorse out of human hearts. This is the grace which John sees—a power that will pluck the poison of remorse out of human hearts. The world, in its weakness, has longed for a power that will enable it to stand, and, having done all, still to stand. This is the grace which John sees—a power that will enable a man to stand and be no coward in life's battle, but a hero. The world has longed for some power which will undo man's own undoing, set him on his feet again, and enable him to begin again. How many men have said, "O that I might begin my life over again!" and how few come to that promise of the Gospel, "You can be born again, and begin your life over again." This is the Gospel. Thy sins that have been committed are as if they were not. They are like a cloud which the sun has blotted out of the heavens. They are like a burden once carried on the back but now buried in the depth of the sea. They are like a record in a book, the book of God's own remembrance, blotted out and remembered no more forever. These are the Scriptural emblems of God's forgiveness. And if on this Sunday any man or woman or any child has come into this church, saying, "I have done the things I ought not to have done, and I have left undone the things I ought to have done, and there is no health in me; it is not worth while for me to care; I have tried again and again, and every time I have stumbled and fallen, and there is no use to begin over again," to such I repeat this experience of John, "He forgiveth our sins"—that is, he cleanseth, he taketh them away. Do you remember the words of that other John, "Behold the Lamb of God, which taketh away the sin of the world"? Still we belittle these splendid promises of the prophets of olden time. That text we have read as though John said, "He takes away the punishment from a part of the world;" or, "He takes away some sins from some men in the world." No, that is not it. This Advent Sunday witnesses, attests, celebrates this: That he has come that he may lift off the whole burden of sin from the whole race of humanity, carrying on his medicinal work until the end has come and the Lamb of God has taken away the sin from the world.

And then, because John experiences this sense of sin which he does not minimize or shroud or veil, and this forgiveness which cleanses from sin, and this justice of God, not one to be appeased by sacrifice, but a justice of God which cleanses men from injustice, cleanses them because he is faithful and *just* to forgive us our sins—for justice is but a means, mercy is the end, and all punishment and all law is for the development of pure, righteous, and noble character—because John sees this, therefore he sees the glory which results from this cleansing. "Our fellowship," he says, "is with the Father and with his Son Jesus Christ." Fellowship—I turn to Webster's dictionary to ask what fellowship means. "Mutual association of persons on equal and friendly terms; frequent and familiar intercourse." Stop for one moment and think of it. Christ has come into the world that you and I may have frequent and familiar intercourse with God on equal terms; no longer serving him as a servant, no longer in bondage to him, no longer under fear. His son; his bride. "Frequent and familiar intercourse:" we able to talk to him—that is prayer; he able to talk with us—that is inspiration; and these two, prayer and inspiration, talking to him and getting the answer back, the intercourse of the human with the divine. And this a frequent and a familiar intercourse. Or I turn from the English to the Greek, and there I find this thought still more clearly and still more strongly expressed, for the Greek word is that chosen to represent the relation between husband and wife. It is a great thing for a man to say, "I can be a son of God," and yet that is not the greatest; there is something that lies even beyond that when God says in the Old Testament, and Christ repeats it in the New, "I am married to you," "You and I take one another for our companions," "We walk together in an equality of love." That is the Greek thought of fellowship—the New Testament thought and the Old Testament thought. It does not stand in

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one figure only, it is repeated over and over again as a term, not of doctrine, not of philosophy, but of experience. Christ is the way, and we walk in him. Christ is a garment, and we put him on. Christ is bread, and we eat him. Christ is a temple, and we dwell in him. And then these three figures of Paul: We were in slavery, now we are emancipated. We were dead, he has come, spoken at the grave, the stone has been rolled away, and we have come out into the light and the life again. We were alone, he has made us his companions, asked us to become his bride, and we have gone to living with him, taking on his name, and walking in loyalty of affection with him.

This is the threefold message which John finds in the Advent: Sin—separation from God; forgiveness—restoration to God; fellowship—oneness with God. Christ has come to earth and walked among men, in order that he might bring the world of men to him and we might walk with him; that all we hate in ourselves might be cleansed away; that we might be made children of God; yea, that we might be married to God and walk with him in frequent and familiar intercourse, as the wife walks with her husband, looking to no one can imagine what glory in the future, when we shall see him as he is, because we shall be like him.

# The World's Fair in Stockholm

By W. S. Harwood

THE other day I asked a restaurant waiter on the grounds of the World's Fair in this rare old city of Stockholm if he could tell me where I could find Bellmann's tree, under which the famous poet-composer used to sit and meditate, and perhaps outline some of the songs which have made him so very dear to the Swedish heart. An American lady was anxious to find the spot, and I had volunteered to find out, telling her that it would not be five minutes before I found some one who could tell me in English.

The waiter could not speak English, neither could he respond in German, and I was yet too unsteady on my feet in Swedish to approach him in his native tongue. But the words of inquiry were scarce uttered before a gentleman stepped forward from a table where he was sitting, hurriedly drank down his glass of beer which otherwise he would have sipped leisurely, and said in quite plain English:

"I understand you, sir. Come with me and I will show you the Bellmann oak."

And he piloted the way through a maze of graveled paths in the beautiful Skansen grounds, describing here and there, in evident delight, points of especial interest, until at last, after a twenty-minute walk, we reached the great gnarled oak trunk, still bearing some of the same kind of greenery that adorned it many a decade ago when it was a shade for the poet.

Then, with the politest of Swedish bows, the gentleman disappeared, and I shall probably never get a chance to thank him again.

I have related this incident to indicate the kind of treatment which a foreigner, and especially an American, is constantly receiving on the grounds of this great Exposition.

And, indeed, it is a great Exposition, far greater in its scope and far more interesting in its constant variety and unfailing picturesqueness than any one can realize who has not studied it on the spot. The grounds on which the Exposition is placed are of ample dimensions and of pleasing variety—river frontage, magnificent hills overlooking the city, little lakes and streams, wooded places where the pine is fragrant in this wonderful June air, patches of green meadowland, parked places in the very heart of the grounds—at every point admirable for location. It is an island on which the Exposition rests, one of the seven on which the city of Stockholm is built, this beautiful Venice of the North. Indeed, Stockholm deserves its name "beautiful," and were it not for wandering from the Exposition I should be sorely tempted to tell you something of the attractions of this bright, clean, beautiful, historic place,

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In the midway portion of the vast grounds stands the Industrial Hall, the central building of the Fair, while on either side are many buildings devoted to the fisheries, to mining, to forestry, to manufactures, electricity, army and navy displays, sports and tourists' affairs, and so on. The buildings are commodious in size, and, like everything else one sees about the Exposition, picturesque. The progress, the history, the ancient and modern civilization of these people of the North, are shown in a fascinating manner in these great buildings. It seems to be the intent of every exhibitor and of every director of a Government or city or provincial exhibit to make the unique and picturesque prominent. The result is highly pleasing. One must go away from this Exposition charmed with the good taste; delighted with the novelty, fascinated by the picturesqueness of it all.

I may not more than mention these many buildings of this Exposition, including all that is best in the varied life of the people of Sweden, of Norway, of Denmark, and of Russia—noting in passing that the Exposition is being attended by many thousands of people, not only from these lands, but from all quarters of the globe—and then give some impressions of two of the most interesting features of the Exposition, which American readers shall never see elsewhere than in this beautiful city. Architecture and exhibits you may see at any fair, but Skansen and Gamla Stockholm you will never see unless you come here.

Gamla Stockholm, or Old Stockholm, a part of the Exposition proper, is a city by itself. It is a representation, exact in all its details even to the drawbridge chains and the filigree work of the ancient shop signs, of the Stockholm of 1593. Old prints, historical mention, and, in the older portion of the present city, the architecture of ancient buildings, have given material for the representation of the city as it was three hundred and four years ago. The shops along the narrow, straggling streets are dark and gloomy, save for the light which comes in through quaint squares of leaded glass; the same gay-clad shop-girls and swaggering guards and breastplated warriors and helmeted gunners and blouse-belted burghers that made the ancient life vivid and full of color walk and talk about the cobblestone lanes as in the older centuries. The same square market-place is there, with its queer pole adorned with an ancient citizen, and having at its base the iron collar for the neck of him whose back was made red with the stripes of punishment. In the windows you will see the workmen—iron-workers beating out fine decorative pieces for signs or gates or doors or weather-vane ornamentation, modelers in clay making crude portrait busts "while you wait," wood-workers carving quaintly, shop-girls and waiters at table, and the inevitable barmaid selling wares that are not as old but quite as deadly as those which the ancient people dispensed and drank.

The old church, aged and weather-worn, the "Three Crowns," the old hall of justice, the turreted entrance, the moat, the drawbridge, are there; even the strange iron cannon, that look as though they might as easily shoot one way as the other, stand before the thick walls and point their angry noses out through embrasured portholes. There are turrets and sally-port, parapet and keep—all the essentials of the walled city; and, within, the ancient life is lived day by day and night by night as it was lived in centuries gone by.

And Skansen—who shall describe Skansen, the home of the peasantry, the playground of as quaintly garbed a concourse of people as ever met before—Skansen, never twice alike. Hundreds of peasants from all the North have come here to visit the Fair, and they make Skansen much their home. It is a park really, a permanent attraction, in all its museum features, of the city of Stockholm, and incorporated into the present Exposition much in manner—but wholly different in scope—as the Midway Plaisance was incorporated into the World's Fair at Chicago. The director of the museum, Dr. Hazelius, one of the foremost ethnologists and historical experts of Europe, has given to Skansen the character of a great open-air museum, with birds and animals from all quarters of the globe, buildings of the past centuries purchased in out-of-the-way places in the Northland, even far up to the Arctic Circle, and brought bodily here for object-lessons, with collections of rare and curious relics of the viking days.

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All these you may study at leisure—that is, you will study them if you are not drawn away from the interesting past by the fascinating present. It probably will not make any particular difference what your views on dancing are, you will start at the sound of the mellow key-harp, a quaint instrument something like a violin, played by a strange-garbed old man; and before you realize what you are doing you are watching with rare delight the peasant dancers who have gathered in the all-night twilight to dance the figures of their far-away homes. All night the twilight lasts in these late June days, and last night, when I went to bed, at twelve o'clock, I could read a newspaper in the open air with ease. I could find only one faint star in the clear sky at midnight.

It is a kaleidoscope of color that these peasant dancers present—red and blue and green and white and yellow, mixed in such endless variety in skirts and bodices and caps and broad leather belts and aprons, it is enough to make one wonder where all the rest of the world's colors may be. The apron is brilliant if no other part of the garb is—usually striped in red, white, green, and yellow, and worn on all occasions. The bodices are brilliant, too, some of them green, some in figured silk with crudely or beautifully worked flowers. The skirts are usually of one solid color—though I do not recall a single one in black—black has no place in the holiday finery of the Northland peasant girl. The men are gorgeous and fantastic. I saw one smart swain, evidently a dandy of the more pronounced type, who wore a stiff, tall black hat with a cockade as big as a rooster's tail, a scarlet coat with large gold buttons, a pair of elkskin knee-breeches, ornamented with red and white rosettes where they joined the flaring purple stockings. His waistcoat was of figured yellow silk. A scarlet tanager would have shown pale had he flitted by this gay specimen of peasant chivalry. Many of the men wear black coats trimmed with red, and black hats with enormous brims bearing a band of scarlet which falls below the crown in two crimson balls that take the place of tassels. They wear leather knee-breeches of elkskin or heavy sheepskin, and some of them wear aprons of reddish-brown leather reaching from the chin to the knees. Gorgeous vests are worn by some of the men, fairly outrivaling the bodices of the girls.

Processions on special days are a feature of Skansen. I saw one which was picturesque beyond measure. Six mail-clad warriors rode at the head, their horses clad also in steel, and the armor the real article kept in the museum proper. After them came spearmen of the time of the Thirty Years' War, then bowmen of Gustavus Adolphus, bearing iron and wood bows ashoulder—strangely dressed men in wide black hats, yellowish coats, belted at the waist and crossed and re-crossed on the back with bands of white leather, pantaloons big and flapping, mouse-colored to the knee and black to the feet from the knee. Then came the musicians, quaintly garbed, and after them the throng of peasants, indescribably brilliant in their scarlet and yellow and blue and purple apparel.

On Midsummer Eve and Midsummer Day, the fête-time of all the twelvemonth to these Northland peoples, the festivities were kept up almost without ceasing for thirty-six hours, beginning with the mid-summer-pole dances, something like a May-pole dance, only on a far more extensive scale, on Midsummer Eve, and concluding with the observance of St. John's Day, the 24th of June. Dances, introducing the peculiar steps and features of the peasants from all parts of Norway, Sweden, and Lapland, processions, feasts, songs, recitations of heroic sagas, merry-making and gayety at every turn—it was an occasion the counterpart of which one might seek for in vain elsewhere in the world.

Nearly every day the good King comes to the Exposition, often with him the Crown Prince. The people gather about the royal carriages in small groups, and respectfully and decorously greet their sovereign, but with no grand rush and push to see him, no yells and cheers, for he is as familiar a figure on the streets of Stockholm as President McKinley is in Washington. The King enjoys going among his people, and they enjoy his coming; and certain it is that no stronger bond of affection exists between any of the crowned heads of Europe and their people.

This, one of the most beautiful and

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picturesque as well as important world's fairs of the century, is now well under way, not to close until October. It is worth traveling six thousand miles to see it; it is like the rare blue of this beautiful Swedish sky—you shall rarely see a cloud in its horizon.

Stockholm, June 28, 1897.

# The Message of the World's Religions

## IV.—Mohammedanism

By the Rev. George Washburn, D.D.

President of Robert College, Constantinople

MOHAMMEDANISM is a positive religion based upon the Koran and the life and teaching of Mohammed. The Koran is believed to be literally the word of God, communicated directly to the Prophet, and written at his dictation. It is inspired not only verbally but in punctuation, and although the original writings were destroyed, there is every reason to believe that we have it in essentially the same form in which Mohammed left it. All Moslems accept it and use it, believing that the divine words have a mystic power whether they are understood or not. If translated, it is no longer the word of God.

But it is the life and teaching of the Prophet as set forth by the Imams, rather than the Koran, which is the practical basis of Mohammedanism, and controls the faith and life of the people. Every effort was made during the lifetime of those who personally knew the Prophet to collect and record all the incidents of his life and all his sayings. These were carefully sifted, and formed the basis of several lives of the Prophet, and of collections of traditions in regard to him, graded, according to the weight of testimony, into several classes. The division of his followers into Sunnis and Shiahs, and of these into a multitude of contending sects, grew out of the question of the succession to the Caliphat, and of the interpretation of these traditions. Most of the Sunnis are followers of the Imam Hanifa, who was born at Kufa, and lived from 80 to 150 A.H. He was the great theologian of Islam. He based his teaching upon the Koran, the traditions of the sayings and acts of the Prophet, the sayings and acts of the earlier Caliphs, and logical deductions from all these. It is a most elaborate system of philosophy, theology, and law, and is the chief study of the Ulema to this day. There are rival systems by the Imams Shafei, Malek, and Hanbal, but they have few followers. It is impossible to enter here upon any discussion of these systems or even an enumeration of the hundreds of Mohammedan sects, but it is necessary to remember that, whatever one may think of the Koran, it plays about the same part in Islam as that of the Old Testament in modern Judaism. It is the sacred book, but not the source of either the beliefs or the morals, of the people.

In deciding what is essential to a religion it is always desirable to have the testimony of some one who professes it, and is an authority recognized by his co-religionists. In this case we have an official letter, written ten years ago, by the Sheik-ul-Islam, the highest authority possible, to a German gentleman who had written to him for information as to how he could become a Moslem. I quote all the essential parts of this statement:

The religion of Islam has for its basis faith in the unity of God and the mission of the Prophet. If you declare that there is one God and that Mohammed is his prophet, you are a Mussulman and our brother, for all true believers are brethren.

This is a summary definition of faith. Now let us enter into its development. Man, who is superior to the other animals by his intelligence, has been created out of nothing to adore his Creator. This adoration consists in honoring the commands of God and in sympathizing with his creatures.

To enlighten men God has sent the prophets and the holy Koran. The greatest of all the prophets was Mohammed.

All the prophets threaten their followers with a Day of Judgment. So it is necessary to believe that the dead will rise, that they will appear before the tribunal of God to

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give an account, that the elect will be sent to paradise and the dammed to hell. All the acts of soldiers in a holy war will be considered as prayer, and the martyrs will go to paradise without any examination into their lives.

Moreover, it is necessary to accept as an article of faith that God is the author of both good and evil. Consequently the believer ought to have faith in God, in his angels, in his books, in his prophets, in the last judgment, and to attribute both good and evil to the Divine Will. He who professes these verities is a *true* believer, but to be a *perfect* believer it is necessary to pray to God and to avoid falling into such sins as assassination, robbery, adultery, and sodomy.

In addition to the profession of faith a *good* Moslem ought to pray five times a day, to give away each year one-fortieth part of his goods, to fast during the month of Ramazan, and at least once in his life to make the pilgrimage to Mecca.

If a believer does not conform to these orders of God, and does not avoid what He forbids, he does not for this become an unbeliever. He will be considered as a sinner, that is to say, as a believer who has gone astray, and merits, in another world, a provisional punishment. He is at the disposition of God, who will pardon him or condemn him to pass a certain period in hell, proportioned to his guilt.

But faith annuls all sin. He who accepts Islamism becomes as innocent as a new-born babe, and is responsible only for the sins committed after his conversion. A sinner who repents, and who solicits in person the remission of his sins, obtains the divine pardon. The only exception is when we have violated the rights of our neighbor; for the servant of God who cannot obtain justice in this world will demand it at the last judgment, and God will accord it. To avoid this responsibility we must obtain an acquittance from the person wronged before we die.

There are no priests, no clergy, no mediators between God and man, in the faith of Islam. Only the religious ceremonies are subordinate to the will of the Caliph and Sultan, and "obedience to his orders is one of the most important of religious duties."

One of the things to which every Moslem ought to be very attentive is integrity of character. Such vices as pride, presumption, egotism, and severity do not befit a Moslem. To revere the great and to compassionate the small are precepts of Islam.

Any one who will compare this plain official statement with the glowing pages of Syed Ameer Aali's "Life and Teaching of Mohammed" will realize how difficult it is for a student only of books to form a correct conception of what Mohammedanism really is; for no one doubts that Ameer Aali's book is perfectly honest, and that he conceives it possible to realize his conception of Islam; but, unfortunately, he represents only a small sect, and reaches his conclusions by ignoring most of what is recorded of the Prophet in the lives and traditions which other Mohammedans receive. He himself recognizes the fact that existing Mohammedanism does not at all resemble his ideal, either in theory or practice (page 284).

That Mohammed was an inspired prophet of God all his followers agree, though some deny that there was anything supernatural in his inspiration and arbitrarily reject most of the traditions. Nearly all, however, go to the other extreme—make him the first created spirit and his life miraculous from the dawn of creation to the present day. The question what his life and character really were is a study by itself, and we cannot enter upon it here. The life and character which determine the nature of Mohammedanism are those which appear in the traditions and in the earlier biographies. While there is a bright side to them and they exhibit many noble qualities, they are not conformed to Christian ideas of morality, and there are chapters, even in the Koran, referring to acts which could be excused to his own people only by a revelation from God. But there is nothing anywhere to justify the conclusion that Mohammed himself doubted the reality of his mission as a prophet called to preach the being and unity of God. That he believed this truth himself, that he was even ready to die for it, and that he held it to the end, I have no doubt. And this is the central thought of Mohammedanism—the one uppermost in the minds of all Moslems—that there is one Eternal, Almighty, Omnipresent, Personal God, who is the special friend and protector of all true believers. God is in all their thoughts. He is everywhere and in everything. Whatever is done, he does it. Whatever is known, he knows it. There is no limit to his wisdom or power. There is no perfection which he does not possess. He has ninety-nine names, each representing some divine attribute, but the one

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most often used is *the All-Merciful.* To those who confess his being and unity and recognize Mohammed as his prophet, he is always long-suffering and merciful. To all others he is a consuming fire from which there is no possible escape in this world or the next. He is their implacable enemy.

The character of any religion may be tested by its conception of God and its teaching as to the nature of man. In this second respect also, Mohammedanism seems, at first sight, to be at one with Christianity. It teaches that man is a sinner, weak, corrupt, and absolutely dependent upon God's mercy for salvation. With these two great truths the Mohammedan mystic sometimes rises to the highest and most spiritual conceptions of God, and aspires to a life swallowed up in him. But if we examine these doctrines more closely, we find that the orthodox and common belief, based upon the life and traditions of the Prophet, gives us a very different conception of both God and man from that found in the New Testament. The God of Mohammedanism is an ideal Oriental despot magnified to infinity. The conception is not wanting in grandeur. All that Arabic poetry could do to exalt him has been done. Every perfection which it could conceive was attributed to him. Still he is an absolute Oriental monarch—all-powerful, all-wise, all-merciful towards his loyal subjects, but wreaking vengeance on all his adversaries—above all law, and infinitely removed from even the highest of his officials. Whatever he does or commands is right because he wills it. What he hates is not sin, but rebellion. He may or may not punish other offenses, for he is all-merciful, but to deny his unity or his prophet is unpardonable. For this there is nothing but eternal fire. As there is no right or wrong except as he wills it, there is no true sense in which he can be called holy. Nor can it be said that he loves righteousness. What he loves is submission to his will, and this is the highest virtue known to Mohammedanism. It is what gives it its name—*Islam*, which means submission. Between God and man there is no kinship, nothing in common. He is not our Father and we are not his children. To use this expression as Christians do is blasphemy. If we are true believers, we are his sheep; if not, we are wolves. Consequently the idea of the incarnation of God in Jesus Christ is not only blasphemous, but absurd and incomprehensible. Whatever the Christian knows of God through the Incarnation is unknown to the Moslem.

The Mohammedan conception of the nature of man is fatalistic. It does not push fatalism to its logical conclusion and deny the reality of sin. The Prophet speaks of himself as a sinner dependent on divine mercy, although this is explained away by his followers as only a figure of speech. But while sin, punishment, and the pains of hell occupy a large place in the Koran and the traditions, while so much is said of the need of divine mercy, still the Moslem psychology is fatalistic, and the people look upon sin rather as a misfortune than a crime. The Moslem makes no distinction between the sensibilities and the will, and does not admit that he can resist or control his desires. He may avoid temptation, but he cannot resist it. God has made him weak, and hung his fate upon his neck. What can he do? If God has made him a Christian, Jew, or idolater, he will go to hell forever, however he may live in this world. This is his fate. If he is a Moslem, he will ultimately go to paradise, whatever his character. It is God's will. For one born a Moslem there is no place for conversion or regeneration. Man has no will to be changed. There is no such thing as an eternal principle of right. There is only the arbitrary will of God. Sin is disregard of God's law. He may punish it or not as he pleases. The idea that sin can corrupt and destroy the soul of a Moslem, or that character is fixed forever by our own act, is absurd. It is not salvation from sin that a man needs, but salvation from punishment. This depends on the will of God. As there is no necessity for regeneration, so there is none for an atonement, though the Moslem makes much of the advocacy of the Prophet. Christ was a great prophet, but in no sense the Saviour or Redeemer of the world. He did not die for the world, for the very good reason that he did not die at all, but was taken up to heaven, while one like him was crucified. When a Moslem feels the burden of sin, he feels it as a debt, and asks himself

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what good work he can do to offset it, or comforts himself with the thought that the Great King is too rich and merciful to press a poor, weak, but loyal subject for payment.

These brief statements are sufficient to show that the Moslem conception of man is the natural complement of its conception of God. While not absolutely fatalistic, it regards sin as a natural weakness, and character as a matter of fate rather than the effect of the choice of good or evil. Taken together, these two conceptions embody what is essential in the orthodox faith of Islam, and they are doctrines easy to be propagated, especially when championed by a conquering race. It does not require much mental effort to comprehend them, and their acceptance does not necessitate any change of character; while, at the same time, everything is promised to the convert which the soul demands—perfect immunity for all past sin, the special favor and protection of an omnipotent God, and whatever man can desire in another world while his instinct for worship is satisfied by an elaborate ceremonial code.

The ethical code of Islam is essentially that of the Old Testament, modified in some respects by the traditions of the life of the Prophet and by the philosophy of Hanifa and the other Imams. In practice it is also modified by the Moslem conception of the nature of man and by the fact that the ideal man of Islam is Mohammed. Whatever he is supposed to have done or approved is worthy of imitation. It is also peculiar in that it makes a broad distinction between the duties which Moslems owe to each other and those which they owe to unbelievers. As the Moslem rejects the fatherhood of God, so he denies the brotherhood of man. All true believers are brethren; all others are dogs. If they quietly submit to Moslem rule, pay tribute, make themselves useful, and are good dogs, they are to be tolerated and treated with kindness; otherwise the men are to be killed and the women and children sold as slaves (Koran, Sura IX.). This distinction is elaborated in the works of Hanifa, which are the principal study of the Softas. There are, of course, many Moslems, like Ameer Aali, whose relations with Christians are such that they have no sympathy with this orthodox view.

The working of this principle has been illustrated by the plunder and massacre of the Armenians during the past two years in Turkey. It has been done in the name of the Prophet, with the sanction of the Caliph, by the hands of Moslems, who have gone from the mosque to the massacre believing that they were doing God's will. At the same time a large number of Turks have condemned the massacres, and have done all that they could to defend the lives of the Armenians. Tens of thousands of Armenian lives have been saved in this way, and some distinguished Ulema have declared that neither the massacres nor the forced conversions could be justified. This difference does not arise from any doubt as to the principle involved, but from a question of fact. If the whole Armenian nation is to be considered in a state of rebellion against the Caliph, then all that has been done has been strictly in accord with the teaching of Islam. I have met no Turk who held any other opinion. But if only a few individuals have been in rebellion, then there is no justification for the plunder and slaughter of thousands of innocent and submissive people, even if they were unbelievers. It is on this ground that they have, in many cases, been protected by pious Moslems.

The specific duties which a perfect Mussulman owes to God and his brethren, and the special sins which he is to avoid, are stated in the letter of the Sheik-ul-Islam. The duties are prayer, alms, fasting, pilgrimage, and, in case of need, holy war; in general to obey the commands of God and compassionate his creatures, to revere the great and pity the weak. He should avoid such sins as assassination, robbery, adultery, sodomy, pride, presumption, egotism, and harshness. The Koran says: "God promises his mercy and a brilliant recompense to those who add good works to their faith." Omer Nessefi says: "It is an indispensable obligation for every Moslem to practice virtue and avoid vice, *i.e.*, all that is contrary to religion, law, humanity, good manners, and the duties of society. He ought especially to guard against deception, lying, slander, and abuse of his neighbor." In practice there are certainly many Moslems who try to observe

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these precepts, who fear God, and in their dealings with men, even with unbelievers, are honest, truthful, and benevolent, who are temperate in the gratification of their desires, and cultivate a self-denying spirit, of whose sincere desire to do right there can be no doubt. But the average Moslem, within my observation, is much more concerned with the formal than the spiritual side of his religion. This is also the testimony of Ameer Aali. He says, "The Moslems of the present day have made themselves the slaves of opportunism and outward observance."

Volumes have been written on points in Mohammedanism which I have not touched in this paper, but which undoubtedly make up the greater part of the life and thought of the majority of Moslems. The speculative theology and philosophy of Mohammedanism, though now somewhat antiquated in relation to modern thought, covers as wide a field as that of Thomas Aquinas, and is the basis of the teaching in the schools. The common people get their religious education from the lives and traditions of the Prophet, which are full of curious and fantastic legends of the times of the earlier prophets as well as of the delights of paradise and the sufferings of hell. The dervishes and their secret teaching are a study by themselves. Then there are great moral questions, such as slavery, polygamy, divorce, and holy war, which might be discussed at length. But my object has been to present in this paper only such points as all orthodox Moslems regard as essential to their faith, without controversy or any more of comment and explanation than seemed necessary to a right understanding of them.

# Story-Telling for Children

By Mrs. Stanley

STORY-TELLING is a gift. When once that precious treasure has been discovered, you are taken possession of by the children, you belong to them, and woe to the individual who questions their rights.

One summer afternoon a famous story-teller, wearied, had locked the door against all intruders. She was awakened by a loud knock, then a voice, "Come away, Tom! don't disturb the lady. There's nothing in there that belongs to you!"

"Yes, there is, too," said the determined young man. "There's a story in her that belongs to me. She promised it to me."

To sit among a circle of eager children with shining eyes and expectant faces is an inspiration to any story-teller. You are filled with ambition; to fail would be disastrous; and one feels, as Miss Wiltse has aptly expressed it, that you need to bathe in the Jordan seventy times seven before you are fit to say to any little child, "Come, let me tell you a story."

A little girl, too ill to go to school, was grieving because she must miss the nature-lesson and the morning story; the mother, to comfort the child, said, "I'll tell you a story."

The child listened without enthusiasm, then said:

"Mother, you tell me what you have *read* about birds; but Miss Margaret tells me what she has really *seen* and knows."

The child went to the root of the matter, as children generally do. Want of sympathy or lack of preparation is quickly felt; they know truth from falsehood; they detect weakness in your eye before you open your mouth; you may compel outward attention, but, like the knights of old, they are clad in an invisible armor, which renders them proof against our attacks.

We hear much about the *kind* of story we are to tell, and here the wise men differ. Let us study the child first—then the story.

We hear sometimes that myths and fairy tales must not be told to children, that they will live in myth and fairy land all their lives. This may be true, but it does not prove that the strongest love of the child is wrong.

What a dry, dull world it would be if the children were cut off from all imagination! It peoples the world in which they live with a distinguished company, and entertains them right royally.

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The myths of ancient Greece are ever fresh and new; they never fail to fascinate both young and old, and all who love the mysterious and the beautiful.

Much of the selfishness of the world (writes Felix Adler) is not due to actual hard-heartedness, but to a lack of imaginative power.

The faculty of putting one's self in the place of others is of great service to the cause of morality, and this faculty may be cultivated by means of fairy tales.

As a rule, children are in sympathy with all creatures; as they follow the story they share the joys and sorrows of the "enchanted princess," "the ugly duckling," or the "lost chicken," in whatever claims their sympathy. It is the exception when we meet a child who has not his share of imagination.

A small boy fresh from the country came into the kindergarten one morning, and when told by a young kindergartner to play that six small beads placed in a row were the long yellow worm which had figured as the hero in the morning story, opened his big eyes in astonishment, and, sure of himself, said in a pitying, patronizing way, "I guess *you* have never seen a long yellow worm, Miss Julia." All around him his little neighbors made long yellow worms and fed them on imaginary cabbage-leaves, while this small boy was shut out from this world of fancy.

Occasionally we meet a Peter Bell, to whom

> A primrose by a river's brim
> A yellow primrose was to him,
> And it was nothing more.

While developing the imagination is desirable, too much of it is also to be avoided.

Lead the child to see the beauty in commonplace things. A piece of coal, a bean, a drop of water, in the hands of a skillful teacher are as beautiful and mysterious as any myth or fairy tale.

If our stories of nature do not bring the children close to nature, their object is lost. "They do not so much need nature as she is taught, but nature as she speaks while we are silent."

Let it be to each child as it was to Hiawatha,

> He learned of every bird its language,
> Learned their names and all their secrets.

Nature spoke to us through one whom we had privately called our dawdler, our dreamer. He burst into the kindergarten one morning at fifteen minutes past nine. "Oh say! there's a new bird singing a new song out there; 'tisn't a bluebird, 'tisn't a robin; it's a bird with a yellow breast and a black collar." We followed him out to see the new bird and hear the new song, and blessed the little dawdler.

Stories are valuable as a means of discipline. There are no wrong inclinations or weak points that may not be reached by the story, if skillfully told.

A little boy who had been blowing bubbles all the morning, tired of play, and suddenly growing serious, said—"Read me that story about heaven, it's so gloriouth."

"I will," said the mother; "but first tell me, did you take the soap out of the water?"

"O yeth, I'm pretty thure I did."

The mother read the description of the beautiful city, the streets of gold, the gates of pearl; he listened with delight, but when she came to the words, "no one can enter there who loveth or maketh a lie," bounding up, he said, "I guess I'll go and *thee* about that thoap."

Let us have genuine fun in our stories. While life is serious, and the kindergarten should have high ideals and purposeful methods, still certain laws and rights should be inherent in childhood, of which one is unquestionably genuine mirth, cheer, and happiness. Let us teach the science and art of happiness, let us quicken the wits of the little ones.

> There is music very classical,
> And those who seem to like it well;
> But the music suits me best—
> When I'm tired, gives me rest—
> Is to hear a little child
> Gurgle out in laughter wild,
> And just laugh and laugh its best.

❀

Show me the sublime presence of the highest spiritual cause lurking, as always it does lurk, in these suburbs and extremities of nature; let me see every trifle bristling with a polarity that arranges itself instantly on the eternal law; and the shop, the plow, and the ledger, referred to the like cause by which light undulates and poets sing, and the world lies no longer a dull miscellany and lumber-room, but has form and order. There is no trifle, there is no puzzle, but one design unites and animates the furthest pinnacle and the lowest trench.—*Emerson.*

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# Juvenile Bullying

By Sara E. Wiltse

Of all the returns from questions sent out by Clark University bearing upon the psychology of childhood, none seem to me to have more immediate interest and importance than those on bullying and teasing. Many parents and teachers will no doubt confess with some humiliation that sympathy heretofore has been so exclusively with those bullied and teased, and the tendency to indulge in this kind of sport has been so peremptorily frowned upon, that children have been driven to add the zest of a forbidden sport to other incentives to indulgence in this. There has been nothing so depressing in the studies of children's anger, fears, lying, moral defects, and perversions as these returns on bullying afford, because the sin of violent anger is recognized by the children themselves, and nearly every confession of ebullition of temper is accompanied by condemnation of it, and frequent pathetic accounts of their humiliation and shame because of moral weakness. The returns on children's fears were sorrowful enough, but left one with the conviction that the grown people who seem most responsible in these would mend the error as soon as it became generally recognized. Moral defects and perversions seemed grouped within the circle of children already recognized as pathological subjects, and one feels that a case rightly diagnosed is half cured. But this cruel disposition to hurt not only animals but weaker children, not alone by physical bruises, kicks, and cuffs, but by the subtler cruelty of ridicule and taunts, and this disposition showing itself, as the returns indicate, even in normally well-trained and ordinarily well-behaved children, with as much certainty as the measles, makes one seek its correction with passionate determination to find some means of extirpating the evil. One must be profoundly disturbed by the confessions of good men brought out in answer to this syllabus, men who recall early fights and secret bloody feuds of their boyhood, their parents having thought them entirely superior to such gross misbehavior.

Mr. Burk, in his treatise upon this subject, after citing some typical cases, says that this seems like a broken link of the old savagery remaining in child nature; but how shall we aid in eliminating this debasing impulse? I, for one, cannot believe that such cruelty as is described in some of these papers is common among well-bred children; but that it is all too common one must admit who walks the streets of any city, village, or even rural district at the hour when boys are leaving school.

The point I would like to emphasize is that these boys need to be defended against themselves; and if teachers and parents will take notice of every trick of meanness and cruelty, with a disposition to correct the mean and cruel tendency, not as heretofore so exclusively in the interests of the one injured, but also for the moral help which the bully needs, we shall soon have some wise correctives. I believe they must come through play-schools, and through closer supervision of plays by means of which this impulse shall be turned into some healthy channel. This propensity to tease cannot arise simply from animal spirits; we must face it in all its ugliness, and spend ourselves in correcting it by sane and philosophic methods, not excusing ourselves on any ground of its being deeply rooted in child nature, and showing itself in the brutality of college hazings—perhaps the last childish thing to be thrown off by the man. I am not unaware that this tendency is defended in some of its manifestations by many wise and good men, especially Englishmen, but I fear it is in some instances their confession of inability to cope with that which it is the plain duty of every teacher to subdue, not after the fashion of "breaking the will," but by the better method of training the strongest impulses of our nature toward high ideals.

Those of us who are responsible for the training of children must not for a moment forget that the child who is bullied may receive only a physical injury, but the child who bullies is already suffering from a subtle disorder of his moral nature.

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Great occasions do not make heroes or cowards, they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—*Canon Westcott.*

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# When the Tide Goes Out

By Mary F. Butts

Of all living creatures none are more delightfully housed than the dwellers in cave and grotto and rock-cradle along our seacoast. Inimitable is the coloring of their floors and walls and ceilings; more exquisite their draperies than loom of human contriving ever wove. A dumb yet happy life is theirs, brooded and lulled by the mother sea, fed by the constant tides, and overarched by the indulgent sky. Down on the rocks, a hundred feet below high-water mark, you find yourself in a wonderful sea-parlor. You are supposed to be alone, but life is all about you. Nowhere better than among these far-out rocks can one realize the care of Nature for her smallest and most undeveloped children. The tiny barnacle is apparently as dear to her as the human baby in its delicately appointed cradle. Stop a moment by one of the little transparent pools left by the receding sea. In the space covered by a square inch there are scores of living creatures, each fitted out with its own elaborate house. Watch as the tide throws a jet of salt spray into the pool. The door of each miniature palace opens mysteriously, and fingers attenuated as threads of finest silk are thrust out to grasp the (to us) invisible food. Place the lens of your botanical glass over one of the queer little houses. Lo! you perceive a structure transparent as the most delicate china, with fluted walls and polished interior, and minute valvular doors exactly fitted to the dweller's use. And note the wonderful knowledge of the nature-taught babies. They know infallibly their true habitat. Always they fix their homes within reach of the faithful tides.

A cave, heavily fringed with enveloping weeds, all green and gray and yellow, where the great sparkling waves dash in with their wild call—such is the favorite home of the sea-anemone. On the outside of our wild Maine islands, unseen generally by human eyes, these gorgeous creatures develop their wondrous living petals that float and sway in the green foaming billow as, its fury all spent, it runs in to kiss and feed them. To find a sea-anemone that no one has ever seen is a rare delight. Once, on a Maine island twenty miles out at sea, I came across a precious "find." An immense boulder had in some convulsion of nature been thrown across two jamb-like rocks. The granite floor of this play-house was incrusted with the most exquisite pink formation that mortal ever beheld. Through years, perhaps centuries, the sea had laid this beautiful enamel. There, fixed on the rosy crust, fondled and sung to by the friendly tides, their food sent to them by the unforgetful sea, lived a company of anemones.

The family name of the sea-anemone is Polyp; the name of the order is Actinoid. The pretty name of our gelatinous friend with the lovely flower-fringes is Actinia. It belongs to the lowest order of the polyp class, and yet is considered by Mother Nature high enough to adorn with marvelous beauty. Says Mrs. Agassiz in "Seaside Studies:"

> Nothing can be more unprepossessing than a sea-anemone when contracted. A mere lump of brown or whitish jelly, it lies like a lifeless thing on the rock to which it clings, and it is difficult to believe that it has an elaborate and exceedingly delicate internal organization, or will ever expand into such grace and beauty as really to deserve the name of the flower after which it has been called. Their favorite haunts are difficult to reach. But the curious in such matters will be well rewarded by a glimpse into their more crowded abodes. Such a grotto is to be found on the rocks of East Point at Nahant. It can be reached only at low tide, and then one is obliged to creep on one's hands and knees to its entrance in order to see through its entire length; but its whole interior is studded with these animals, and as they are of various hues—pink, brown, orange, purple, or pure white—the effect is like that of brightly colored mosaics set in the roof and walls. When the sun strikes through from the opposite extremity of this grotto, showing the play of the soft fringes wherever the animals are open, it would be difficult to find any artificial grotto to compare with it in beauty.

On a low ledge beyond low-water mark I found once two of the "lumps of whitish jelly." Not being acquainted with Actinia at the time, I could only strongly suspect that I had come upon some members of the family.

But with what skill had they selected their dwelling-place! Even at the lowest ebb of the tide every incoming wave

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brought them a glorious splash of cold salt water. Over them hung dense curtains such as loom never wrought, and in their rich green meshes was caught the food that the sea brought to these happy creatures. I watched that lovely abode till one day I found the anemones "at home" to me, superbly attired in the furbelows that had been packed away on former occasions. To tell of the curious phases of Actinia life would be to write a scientific article, instead of calling the reader's attention to a few of our coast-dwellers.

"The Actinoid Polyps are extremely voracious," says Mrs. Agassiz; "they feed on mussels and cockles, sucking the animals out of their shells. When in confinement, they may be fed on raw meat, and seem to relish it, but will thrive for a long time on such food as they may pick up in the water where they are kept."

If wanted for the aquarium, it is to be remembered that they render the water foul, and must be kept separately.

The sea-urchin shells that we find stranded upon the shores of our salt-water bays are as different as possible from the urchin in his cozy habitat. They are his outworn house, his cast-off garment, still pretty and interesting even in their ruin. But if you wish to see the home of the sea-urchin, go to the Matinicus or Monhegan or some other sea-surrounded land, and search among the rocks that stretch like mighty ramparts around the island. Until you go poking about in the beautiful sea-pools far out from shore among the rose-colored ledges, you can form no conception of the delights of such an occupation. With strong staff in hand, you will make your way over the green-cushioned boulders, stopping at every step to cry out in glad amaze at this and the other object that has

> suffered a sea change
> Into something rich and strange.

Presently you come to an immense granite wall. You toil along till you reach, by hook or by crook, its further side. Other walls present themselves, but they do not join, and you are able to see the interior of this Titan-like place. You are a thousandfold paid for your trouble. Quite unawares you have come upon a great circular pool full of living, vibrating sea-urchins, their violet tentacles floating and swaying in the transparent tide. Those of us who are familiar with the empty shell after the spines have been worn away remember the delicate ornamentation, as it is considered, till we know that all that exquisite repoussé work is for use.

At the summit where the zones converge are ten plates, five larger and five smaller. Each of the larger plates is pierced by a hole, through which the eggs are passed out. In the five smaller plates are the eyes. On the under side is the mouth, "furnished with five teeth."

The purple tentacles which we see waving about in such an animated manner, as we look at the sea-urchins in their wild sea home, have more than one use. By their means the urchin moves from place to place; this is the reason that the zones through which the tentacles extend are called the ambulacral system. "The tentacles serve the purpose of circulation; for the water which is taken into the body passes into all the tentacles, sometimes called on that account water-tubes." The tentacles are also the urchin's hands by which it catches its prey or arranges its seaweed bedclothes over its very complex, magnificent self.

The spines serve to protect the little animal, so that he may not suffer if old Ocean knocks him about in a fit of rage, and pounds him against the rocks. These spines that seem so simple to the eye are seen to be wonderful mechanisms when magnified, as are certain other appendages of the sea-urchin, notably a "stem" which becomes swollen and divides into a little tool comparable to a fork with three tines.

"If we watch the urchin after he has been feeding, we shall learn at least one of the offices which this singular organ performs in the economy of the animal. That part of the food which he ejects passes out at an opening on the summit of the body, in the small area where all the zones converge. The rejected particle is received upon one of these little forks, which closes upon it like a forceps, and it is passed on from one to the other till it is dropped into the water. Nothing is more curious and entertaining than to watch the neatness and accuracy with which this process is performed."

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# Books and Authors

## Genesis of the Social Conscience [1]

To the world's stock of good books Professor Nash has added one which is not the work of a clever summarizer only, but that of a clear and forceful originator. Perhaps not since the publication of Mr. Kidd's volume has a more genuinely popular sociological work appeared. Its matter is quite as interesting as that in "Social Evolution," while in point of literary manner it is in grateful contrast. The results of Professor Nash's ripe thought are presented in a luminous, compact, and often epigrammatic style. The treatment is at once masterful and helpful, and the book ought to be a quickening influence of the highest kind; it surely will establish the fame of its author as a profound thinker, one from whom we have a right to expect future inspiration of a kindred sort.

Professor Nash's aim is abundantly realized—an aim to show how the social question strikes its roots into the soil of that Mediterranean civilization in which antiquity summed itself, and out of which modernity issued.

> Aristotle declares in his Poetics that history is less ethical than the drama, and therefore less cleansing. If, however, it be possible to find a clear thread of purpose running through the time-process, be it ever so slight, history itself becomes a drama, and the most cleansing of all dramas. It was because Aristotle saw little or no continuity, almost no steady, divine purpose, in history, that he estimated it so lightly. But our minds cannot walk the path from the first fire, kindled by human art in the thick of the forest primeval, down to the time when the machinery of the World's Fair in Chicago was all set in motion by touching a little button, without exaltation. Much more does it cleanse us of impatience and fear to see a terrible yet inevitable and inspiring question in the light of universal history, which for our experience is the light of eternity.

The great problem in history is that of the moralization of the common man.

The individual man was clearly defined first in the Mediterranean world: he was called "soul." What were his relations to the universe? According to our author, with the establishment of Christianity the world gained a dogmatic conception of the universe strong enough to force the definition down through the lowest stratum of society, as it lay under the hand of theory. Of course the later Mediterranean world could not have a social question in our meaning of the phrase. Professor Nash well says that such a question can be asked only when a free State, more or less clearly conscious of itself, exists and is recognized by humanity as being an investment for some considerable portion of its spiritual capital. Just as, in the case of an individual thinker, we may care more for his methods of thinking than for his thoughts, so our guide endeavors to find for us not so much the opinions of the old time as its concepts, the mother ideas that give birth to opinions. Only through the relations between organizing concepts do we realize the unity of history; only through them do we gain any true measure of distances in the field of the human spirit. "So far as multitudes of our opinions are concerned, we are at the other pole from Plato and Aristotle; but as regards the foundations of our culture, Plato and Aristotle are nearer to us than yesterday's newspaper. Isaiah and Lincoln are thousands of years apart in chronology; in logic they live within the same day."

Socrates had forced the Greek reason to put the question concerning man's place in the universe in a new way, and out of that question came the systems of Plato and Aristotle. The period established by Christianity had a similar work it created a question—a social question and a moral question also; namely, Is it possible to individualize the downmost man?

Through a multitude of original and brilliant metaphors, similes, and illustrations, succeeding one another sometimes in almost bewildering number, Professor Nash leads us step by step in the retrospect of the history of man's individualization. That individualizing is indeed the goal of universal history; but, with our author, we must believe that its necessity would never have been seen if the establishment of Christianity had not issued in the clear definition of the "soul;" for the "soul" carries within it a value above all values; it conceals within itself a universal individual. Individualization means moralization, for the problem is before us as to "how shall the downmost man bulk large enough before the terrestrial reason and conscience to force them to take cognizance of him?"

Professor Nash clearly points out the affinity between the social feeling and the religious feeling:

> If we strip religion of those features that make it a form of insurance, and then consider, not its speculative explanations, but its emotional forms, it yields two main elements for our examination: First, a sense of the whole of things; and, secondly, a feeling of admiration. Under the first head, all religions are attempts to organize the impressions of men upon the basis of some conceptions of the total life. . . . But Socialism, for its part, has no other aim than to teach the individual that he cannot live unto himself. Under the second head, all religions are attempts to supply men with objects of permanent reverence. We live by admiration. . . . Hence, it has religion implicit in itself, seeing that humanity cannot be permanently reverenced, through good report and evil report, unless its roots go down to a purpose deeper than the dust. When the two elements—the sense of the whole and admiration—are put together, it becomes clear on the one side that the social feeling is

[1] *Genesis of the Social Conscience*. By Henry Spencer Nash, Professor in the Episcopal Theological School at Cambridge. The Macmillan Company, New York. $1.50.



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essentially religious; and, on the other side, that the religious feeling is essentially social.

Our author finds his starting-point in the primitive tribal view of deity and humanity. This is necessary if we would have a satisfactory beginning for our study of the growth of the Mediterranean world into a definition of the generic individual. The end of the religious movement of humanity is to find a ground for the principle of individuality that shall be as deep as the bottom of all being. The end of the social movement of humanity is to extend the area of the common good, *i.e.*, individuality, until the right to be individual and the opportunities for being individual shall lie at the door of the lowest human life."

The syllabus at the beginning of the book is a grateful help in our earnest endeavor to follow our leader. Professor Nash aims to show that the monotheistic idea of God unifies and coordinates the spiritual good of the race; that the unity of God involves the moral unity of all classes of men; that the unity of God entails a view of the world which puts it in the service of God; hence, the idea of God becomes both the ideal and the task of mankind; hence, too, "the potential bulks larger than the actual." The idea of personality dawns, and personality is but individuality creating itself. This involves freedom. In the development of this syllabus we learn how Greek, Roman, and Jew built the highway over which Christianity marched to conquest, and we are shown that, as regards the social question, the Greek and the Roman would have been helpless to level the road for it unless the Semite had come to their aid. It was Biblical monotheism that put the world in the service of God, and it was the monotheistic idea of God that entailed an impassioned belief in human equality. Finally the Biblical organism of ideas took flesh in Jesus of Nazareth, the hero of humanity.

No chapter in the book is more illuminative than that one which shows how the separation of Church and State was a necessary one in order that the definition of the individual might be completed. Hardly less interesting, however, is the following chapter, which has this title: "The Sovereignty of the Church, the Transcendence of the Idea of God, and the Isolation of the Moral Ideal in the Monastery Raised the Man without a Grandfather to the Spiritual Peerage." The sense of sin and the idea of the kingdom of God were becoming ingrained in our common consciousness. Passing along by the evident truth that history, not cosmology, is the marrow of the universe, Professor Nash rises to glowing eloquence in his valuation of the average man, not now by the old Greek ideals of Virtue and the Highest Good, but by that of Duty. What the best man is bears no proportion to what he ought to be. This idea won its full rights only in the establishment of Christianity, which "gives to sociology that elemental man of whom Rousseau preached, Burns and Wordsworth sang, and for whose sake Kant did his deepest thinking."

As a result of the review of history to the present time we find that the new definition of man has given to the principle of individuality an authority commensurate with the whole being of God. The soul becomes a Citizen; it has entered the State, and the State is the total human life as organized in time and space. "Just as the Christianity of the future must look more and more to the needs of the free State, even so must the free State look more and more towards the Christian interpretation of life in man and in God, as the Bible bears witness to it. Here is to be the proving-ground of the ideals that shall permanently sway mankind."

More than most, this book realizes for reverent students the possibility "to think God's thoughts after him."

## The Hope of Israel[1]

A most interesting and valuable book is that comprising the Warburtonian Lectures delivered in Lincoln's Inn Chapel, London, in the years 1890–4, by the Rev. F. H. Woods. The object which Bishop Warburton had in founding the lectureship was to strengthen that branch of Christian evidences which rests upon fulfillment of prophecy. The book is entitled "The Hope of Israel." The lecturer fully realizes the difference between the old time and the new, between the days when the apologist defended defined truths against a definite set of hostile opinions, to these latter days when the line which divides settled from unknown truth is less clearly drawn. The author is not only an apologist but an investigator. He appreciates that, to the mind of our century, prophecy does not commend itself in claiming to be a voice from a far-distant world, and proving its claim by miracles of foresight. He dwells especially on the intrinsic value of Christian ideas, hopes, and character, on the inspiration which Christianity has given and is giving to the nobler forms of duty, and on the way in which it satisfies man's highest needs. We are shown that the argument of prophecy really belongs partly to this latter class of evidence, and partly it supplements it. The volume is important because by it we ascertain better in what ways Biblical criticism affects our view of the character of prophecy. The whole tendency of literary and historical research has long been towards the investigation of the writer's work from his own point of view. Scholars everywhere are, like our author, regarding the books of the prophets no longer as mosaics composed of isolated fragments of Christian teaching, clothed in a more or less mystical dress. The prophets have come out of their books. They stand before us, real persons, brother men, though they lived in a long-

[1] *The Hope of Israel.* By the Rev. F. H. Woods. Charles Scribner's Sons, New York. $1.40.

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ago time. They had understood the thoughts of that time, even while they rose far above those thoughts. It is reasonable to think of the prophets in this wise; not so much as foretellers of what must come, as the spiritual guides of those who needed direction. It has often been insisted upon by theological writers that the prophets lay greater stress on the moral law than on what are known as positive precepts, and this is well brought out in this book. More interesting still is that part of the book which dwells on the predictive element of prophecy. Were the claims of the prophets justified by the events? According to our author, the prophets were mistaken in what we may call the outward aspects of their Messianic hope, but that does not preclude the claim for the fulfillment of the inward and spiritual side. The practical value of it all is that the amount of influence exercised by prophecy in determining faith must depend largely upon the individual. It certainly cannot be gauged by any theory of Christian evidences. But this book helps us to realize, as never before, that prophecy was an essential stage in that wondrous revelation which began in distant ages and is not even yet complete.

## A History of Canada [1]

Not every poet is a novelist, not every novelist a historian. There are men who are both poets and novelists, but rarely are they historians. With the addition of "A History of Canada" to the books of poetry and romance from the pen of Professor Charles G. D. Roberts, we find that writer winning laurels in a new field.

The reason for this laurel-winning is evident after we have read but a little way into Professor Roberts's "History of Canada." He is a romancer, and, while this book is the fair page of history, it is told, not as we might expect from a "Professor," but as a story-teller tells his tales, with movement and emphasis and color. This tendency, however, might have brought about a very different result: the movement and emphasis might have been out of all proportion with the historical facts themselves. Or we might have had a succession of vivid historical pictures with color-value which might not be the right thing at all. Once in a while there is, indeed, some slight lurid light, as in the chapter on "Material Progress"—at least it seems so to some of us in the United States. But, in general, be it said that Mr. Roberts does not depart from the strict path of duty as a historian, and is a trustworthy guide.

Francis Parkman has had many pupils in early Canadian history. Mr. Roberts knows his Parkman well, probably better than any of us, and though he has to tell in comparatively few pages that first third of Canada's history which falls under the heading "French Dominion," he does it with a grace and a dash and a general winsomeness which are almost as like Parkman as Parkman himself. It is a great thing to be this kind of a historian. Such a one draws readers from two classes—first from those men who "want to know," and then from those others who care not a rap for musty facts, but care a great deal for them as pegs on which to hang the webs which Scott and Dumas and others have woven. Parkman appeals to both of these classes, and so will this book written by Mr. Roberts. Let us say here, too, that of the three sections into which Canadian history naturally falls, namely, "French Dominion," "English Dominion," and "Confederation," this latest history of Canada seems most successful in dealing with the first epoch, presumably because that epoch was the most picturesque. Dr. Bourinot's "Story of Canada" may be read in connection with this book, as far as the later periods are concerned, but hardly so with reference to the first period.

So much as to the general survey of the periods. As to particular events, readers in the United States will notice most of all Mr. Roberts's references to this country. We ought to wince at his remarks about the war of 1812:

> It had brought little but disaster. They had gone into it in a spirit of deliberate and wanton aggression, and with so little excuse that one of their greatest statesmen, Quincy, could say on the floors of Congress—'Since the invasion of the Buccaneers, there is nothing in history more disgraceful than this war.' They had invaded the lands of an unoffending people, whom they first vainly tried to seduce from their allegiance, and then visited with fire and pillage. They came out of the war with few victories to their credit, but smarting under many and humiliating defeats. They came out of it with their great mercantile marine destroyed (England took three thousand of their ships), their foreign commerce ruined, two-thirds of their merchants bankrupt. Their export trade had fallen from $100,000,000 to less than $8,000,000; their imports from $140,000,000 to $15,000,000. For all their expenditure of blood and treasure they could show no great wrong righted, no foot of added territory—nothing, indeed, but such a record as a proud people loves not to dwell upon.

In view of present tariff discussions another quotation is in order. The year 1854 saw the accomplishment of a reciprocity treaty between Canada and ourselves, a treaty which provided for a free exchange of the products of the sea, the fields, the forest, and the mine.

> It admitted Americans to the rich Canadian fisheries, and to the advantages of Canadian river and canal navigation. To Canadian farmers, lumbermen, and miners it was beneficial; but to the Maritime Provinces it refused the only boon worth being considered in exchange for the fisheries—namely, the admission of provincial ships to the American coasting trade. On the whole, the treaty was a good thing for Canada, though perhaps more advantageous to the Americans. Its provisions were to remain in force for ten years, after which either party to the agreement was left free to end it by giving one year's notice. As will be seen later on, it was terminated by the Americans, who thought that by depriving Canada of their markets they would force her into the Union.

There are those, however, who aver that we terminated the treaty not so much for the reason

[1] *A History of Canada.* By Charles G. D. Roberts. Lamson, Wolffe & Co., Boston.

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given by Professor Roberts as because we feared that the Canadians were getting the best of the bargain.

One more quotation deserves prominent notice. It is the concluding paragraph of the book. Professor Roberts is discussing the three possible alternatives in the future of Canada—absorption by the United States, independence, or a federal union with the rest of the British Empire. "The first of these is the fate which, as we know, has long been planned for us by our kinsfolk of the great republic. The Monroe Doctrine seems to anticipate it; for in the eyes of some American statesmen and historians it is the manifest destiny of the United States to occupy the North American continent." Now comes the surprise. Close as we are in language, blood, religion, government, place—so close that we talk to one another by the telephone—our historian says that the swallowing up of Canada in the Union would be a burning ignominy, because Canadian growth has been on such different lines from ours, and because nationalism has deepened so constantly. He adds: "We should be no longer worthy of the great nation into whose bosom we should carry our sordid purposes and craven hearts." Mr. Roberts admits that independence comes within the range of the probable, but he believes that if undertaken now or soon, it would but open the door to annexation. What we have noticed on many a page of the book is more noticeable than ever on the last page—namely, the not surprising hold which Imperial Federation has taken upon our historian. Professor Roberts may be justly proud in saying that Canada has taught feeble provinces how to federate, how to form a mighty commonwealth while remaining within the Empire.

The text is prefaced by a too exhaustive map. It would have been better had the provincial boundaries been stronger, and the large cities given their proportionate distinction. There is also a clear and original chronological chart, and there are valuable appendices. Once in a great while we come across a printer's slip, as, for instance, the passing of the Quebec Act "in 1674" for 1774.

## Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending July 9. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

### RELIGION AND THEOLOGY

Professor Richard Garbe, of Tübingen, is the author of a small book which has now been translated under the title *The Philosophy of Ancient India*. (The Open Court Publishing Company, Chicago.) The author gives us, first, an outline of the history of Indian philosophy; he next describes the connection between the philosophies of Greece and of India; and lastly he concerns himself with the authors and priests of Hindu Monism. He gives full credit to Professor Oldenberg's recent work on Buddha, and the two books, taken together, ought to be a distinctly recognized contribution to our knowledge of Indian religion and philosophy.

*A History of the Hicksite Quakers and their Doctrines*, by James M. De Garmo, A.M., Ph.D., is written by a man of Quaker birth, who is now a member of the Protestant Episcopal communion. His Quaker nurture finds appropriate expression in the attractive gray binding of his volume, but not in its frontispiece—a commonplace portrait of the author himself. Despite this small worldly vanity, however, despite his evident fondness for titles, despite his present loyalty to the Church of his adoption, the author retains a strong affection for the denomination of his childhood. The volume is not a history, but a reminiscence, and some of the memories recalled have about them the light of days of spiritual exaltation. The statement of the doctrines of the Hicksite Quakers—especially those respecting the inspiration of Scripture and the immanence of God—brings out most strikingly in how many ways the Quakers anticipated the teachings of the New Theology to-day. (The Christian Literature Company, New York.)

*Don't Worry; or, Spiritual Emancipation the Scientific Law of Happiness*, by Theodore F. Seward, is a capital little book. The sin against which it is directed is one peculiarly prevalent in America. Indeed, as the author recalls, it has led to the naming of a new disease called "Americanitis," and caused Dean Hodges to say of Americans: "St. Martha is the patron of the women and St. Vitus of the men." The remedy for worry the author finds in a Christlike belief in God's fatherhood, from which springs a regeneration which is indeed a new life. The little book is exceptionally wholesome and helpful. (The Brotherhood of Christian Unity, 18 Wall Street, New York.)

### HISTORY AND BIOGRAPHY

Mr. J. J. Findlay has published through the Macmillan Company, New York, a work which will interest all educationists. The book is in a considerable degree a biography; the subject is *Arnold of Rugby: His School Life and Contributions to Education*. To some it may seem that Mr. Findlay's task is a superfluous one, for Stanley's "Arnold" is apparently exhaustive, and in that immortal boy's book, "Tom Brown's School Days," we have a familiar portrayal of the great head master. Nevertheless, according to Mr. Findlay, something more seems to be needed, and his present volume supplies us with much exact and valuable information.

### EDUCATIONAL

*An Elementary School Arithmetic*, by William W. Speer, Assistant Superintendent of Schools,

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Chicago (Ginn & Co., Boston), is an extremely practical arithmetic, with illustrations that illustrate, train, and educate the eye. The English of the book is clear and concise, and the questions are so constructed that they compel attention to the English of the answer.

Professor Elmer Truesdell Merrill, of Wesleyan University, has published through the American Book Company, New York, *Fragments of Roman Satire from Ennius to Apuleius*. Besides the authors above mentioned, the selections are from Lucilius, Varro, Petronius, and Seneca. The book will be quite as much of a help in literary as in linguistic study.

NOVELS AND TALES

*Many Caprices*, by W. W. Jacobs, is a collection of really humorous tales of sailor life. The book is free from vulgarity. The stories display ingenuity, and present many whimsical ideas and odd situations. (The F. A. Stokes Company, New York.)——From the same publishers comes Mr. John Mackie's *They That Sit in Darkness*, which deals with Australian life. The plot is sensational and a trifle improbable, but the author's knowledge of old-time life in Australia makes the novel interesting.

Volume VII. of the beautiful edition of the works of Rudyard Kipling, now in course of publication, contains the charming *Jungle Tales*, than which the author never wrote anything more worthy of his genius. (Charles Scribner's Sons, New York.)

*Joan Seaton*, by Mary Beaumont (Frederick A. Stokes Company, New York), is a quaint story of a group of English farmers and their families in Yorkshire, who pride themselves on their ancestry. The vice and the virtue of ambition play their parts in the tragedy of the story, which may be called a romance. "Joan Seaton" is a charming creature of noble, loving, gracious womanhood. The love story is keyed to the notes of perfect truth and unselfishness.

*Stories from English History*, by Albert F. Blaisdell (Ginn & Co., Boston), is a collection of short stories intended for young readers as a preparation for the study of English history. They are well told. They begin with the story of Britain before the time of Christ, and end with "Britain Then and Now."

## Literary Notes

—A fête has been in progress at Broadstairs, England, in honor of Charles Dickens. In both houses and people the town affords many reminders of the novelist.

—The speech recently delivered by Colonel John Hay, our Ambassador to England, on the unveiling of the Scott memorial in Westminster Abbey, will be issued in book form with other addresses.

—The address—a reply to literalists—of the Rev. J. M. Whiton, Ph.D., before the New Jersey Congregational Association at Philadelphia, is published in the July number of the New York "Church Union."

—The first statue of a player to be erected in London is that of Mrs. Siddons. She is represented in classic robes seated in a chair. It is true that there are statues to Shakespeare in London, but they are to Shakespeare the poet, not the player.

—It is announced that Mark Twain's forthcoming book is to be called "The Surviving Innocent Abroad." He is reported to have said that other members of the party who left America in the Quaker City some twenty-eight years ago are still living, but he is the only one who has remained innocent.

—The remains of Mrs. Oliphant were interred in Eton Cemetery. Queen Victoria was represented by her Groom in-waiting, Captain Drummond; her Majesty also sent a wreath. It is said that Mrs. Oliphant had already finished her book which is to commemorate the history of the publishing house of Blackwood.

—Of recent parodies on popular books Mr. H. D. Traill has published "The Barbarous Britishers," after the manner of Mr. Grant Allen's "The British Barbarians." The publisher of Mr. Richard Le Gallienne's rather startling story, "The Quest of the Golden Girl," now announces a parody of that book entitled "The Quest of the Gilt-Edged Girl," by Richard De Lyrienne.

—Another literary partnership, almost as famous as that of MM. Erckmann and Chatrian, is now no more. MM. Meilhac and Halévy have so long collaborated in plays and libretti that the death of M. Henri Meilhac will come as a shock, not only to admirers of his individual achievements, but to that great Paris public which always found in the theater pieces of the clever partners the keynote of life in the French metropolis.

## Books Received

*For the week ending July 9*

AMERICAN BOOK CO., NEW YORK

Curtiss, C. C. Semi-Vertical Copy Books. Six Books. 96 cts. per dozen.

Fragments of Roman Satire from Ennius to Apuleius. Selected by Elmer T. Merrill. 75 cts.

BROTHERHOOD OF CHRISTIAN UNITY, EAST ORANGE, N. J.

Seward, Theodore F. Don't Worry, or Spiritual Emancipation the Scientific Law of Happiness.

THE CHRISTIAN LITERATURE CO., NEW YORK

De Garmo, James M. The Hicksite Quakers and their Doctrines.

GINN & CO., BOSTON

Stories from English History. Edited by A. F. Blaisdell.

Speer, William W. Elementary Arithmetic.

THE MACMILLAN CO., NEW YORK

Arnold of Rugby. Edited by J. J. Findlay. $1.50.

THE OPEN COURT PUBLISHING CO., CHICAGO

Garbe, Richard. The Philosophy of Ancient India 50 cts.

CHARLES SCRIBNER'S SONS, NEW YORK

Kipling, Rudyard. The Jungle Book. Vol. VII. $2

FREDERICK A. STOKES CO., NEW YORK

Jacobs, W. W. Many Cargoes. $1.

Beaumont, Mary. Joan Seaton. $1.25.

Mackie, John. They That Sit in Darkness. 75 cts.

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# The Religious World

### Baptist Union

At a recent meeting of the Executive Board of the American Baptist Home Mission Society the report of the special sub-committee recommending the co-operation of the society with the American Baptist Missionary Union was adopted. The joint committee of the two missionary organizations recommended a plan by which the contributions might be divided between the two bodies. The committee appointed to pronounce upon the pledges made for the payment of the debts of the two societies, reports that it has carefully examined the lists submitted to it by the Secretaries of the societies, and finds that $503,031.45 has been secured in cash and in satisfactory pledges. Of this amount $250,000 is the gift of Mr. Rockefeller.

### Universalists' Young Peoples' Union

The Young Peoples' Christian Union of the Universalist Church has sometimes held its annual Convention at the same time and place as the Christian Endeavor Convention. It is an organization of kindred nature, except that the Y. P. C. U. legislates for the local unions and devotes the greater part of its sessions to business. The Convention met this year in Detroit, a point not central nor particularly convenient for the churches of the body. This fact, conspiring with the extreme heat, probably tended to reduce the attendance; but if so it was not apparent to the observer. The Church of Our Father was filled to the overflow from the opening to the close, and the streets and cars of Detroit were alive with bands of young people wearing the colors—white and blue—and the badges of the organization. Each day opened with a devotional meeting which was followed by a business session lasting usually till noon. In the afternoons congresses on civics, sociology, charities, reforms, or some subject of practical interest, were the order; and when time permitted an excursion was made before the evening session. The evenings were given up to mass-meetings.

On Sunday the 11th, about a dozen of the clergymen in attendance upon the Convention occupied pulpits in the city. Three preached in the Methodist churches, three in the Congregational, several in Baptists, besides the Unitarian and Universalist churches. It was a pleasant innovation on the traditional usage that so many pastors of the churches of the city appeared, from time to time, on the platform of the Y. P. C. U. Convention, taking a cordial part in the devotional services.

An incident that seemed to impress the reporters, and of which more was made than its importance warranted, was the discussion that broke forth when the proposal was made to hold the next session at the same place and time with the Unitarian Young Peoples' Religious Union. It was construed by some delegates to mean that a policy was about to be inaugurated looking to the merging of the two denominations in one. This evoked dissent and sharp criticism of Unitarian principles and policies. Others went quite as far in expression of praise and sympathy. Finally, it appeared that the only thing intended was an exchange of courtesies, and the holding of some union mass meetings, while matters of business and administration should be carried on by each denomination, as heretofore. The next Y. P. C. U. Convention is to be held in Chicago.

### Bishop Gibson of Virginia

We are informed that several statements made in this department concerning the recent election of Bishop Gibson, of Virginia, were inaccurate. Our information was regarded as entirely reliable, but we are glad to refer to the matter again and to state the facts as they are now given to us—in large part in the very words of our correspondent. "Bishop Gibson was elected with right of succession to Bishop Francis M. Whittle, the present Bishop of Virginia." "He was born in Petersburg, Va." "He graduated from the Theological Seminary of Virginia." He was for a time a missionary in the diocese of Virginia. Then "he was called to assist" the Rev. Dr. Peterkin at St. James Church, Richmond, Va. From there he was called to Trinity Church, Parkersburg, W. Va., and after nine years to Christ Church, Cincinnati. Our correspondent denies that Bishop Gibson was ever charged with being a Broad Churchman, and adds, "Mr. Gibson has always shown himself to be a wise and devoted rector, and has always on leaving a parish taken with him the love and esteem of all his parishioners, and the respect and admiration of the whole community." We were misinformed concerning the question of churchmanship and one or two other points in the early history of Bishop Gibson.

### American Rabbis

A most flattering welcome was extended to the Central Conference of American Rabbis, who concluded their eighth annual Convention at Montreal last week. Sir J. A. Chapleau, Lieutenant-Governor of Quebec; the Hon. J. I. Tarte, Dominion Minister of Public Works; Mayor Wilson-Smith, of Montreal, and others, spoke cordial and appreciative words of greeting at the opening meeting, and later on an elaborate and successful banquet was given in honor of the visitors by Mr. B. A. Boas at the Windsor Hotel. The President, Rabbi I. M. Wise, of Cincinnati, and the Vice-President, Rabbi I. L. Leucht, of



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New Orleans, made a reputation for large-hearted charity toward all who differ from them, and for a liberal, progressive scholarship. "I give you the utmost freedom;" said Dr. Wise, in speaking of Scriptural interpretation: "accord a like privilege to me." In harmony, too, with this statement was that of Dr. Leucht when he said, "How absurd to suppose that one little section of humanity should possess all the truth, while all the rest had none of it!" Both Rabbis expressed their appreciation of higher criticism, and, to quote them again, we have these words from Dr. Wise: "We have parted with literalism. We have accommodated ourselves to a fresh civilization which has a new hope, and yet which is in the main harmonious with the Mosaic teaching. We exercise our judgment. We will not accept something merely because it is old, or has a semblance of authority;" and these words from Dr. Leucht: "We do not believe that religion is a fixed thing, as the head of Minerva. It is a growth. Divine influences are at work all the time." An impressive memorial service formed an interesting session of the conference, when Rabbi Hirschberg, of Boston, delivered a wonderfully eloquent eulogy over the late Rabbi Israel Joseph, of Cincinnati. Two interesting discussions took place on the Theology of the Old Prayer-Book, which was regarded as pessimistic in tone, and the Burial of the Dead, which it was agreed should be in greater simplicity, and with the humane treatment of suicides. The Conference decided to issue a Jewish catechism not to send delegates to the Congress of Religions at Nashville, through want of sympathy with the movement; to commend a Jewish Chautauqua Society; to co-operate with other bodies in the United States which are working for the reform of the divorce laws of the Republic; and to congratulate Queen Victoria on her auspicious Diamond Jubilee. After an able address by Rabbi Sandfield, of Memphis, Tenn., on Indifferentism, the Conference adjourned to meet at Atlantic City in 1898.

### Southern Student Conference

The fourth annual Southern Student Conference was held on the campus of the University of Tennessee, at Knoxville, June 18 to 27. The purpose of the Conference was to deepen the spiritual lives of picked student leaders of the Christian work in the Southern colleges, and train them for leadership of College Young Men's Christian Association work. The daily programme consisted in Normal Bible Training Classes and Normal Devotional Bible Classes, Conferences on Methods of College Association Work, Missionary Institutes, Life-Work Conferences, and platform addresses. Among the speakers were the Rev. R. J. McBryde, D.D., of Lexington, Va.; Mr. C. T. Studd, of London, England; Mr. L. D. Wishard, of New York; and the Rev. C. I. Scofield, of East Northfield, Mass. There were in attendance, in addition to the teachers and visitors, one hundred and forty students from sixty-one colleges. The influence of this Conference upon the religious life of the colleges represented cannot but be very beneficial. The sixty-one colleges represented were distributed in the Southern States as follows: Virginia, 29; Tennessee, 29; North Carolina, 18; South Carolina, 14; Kentucky, 14; Mississippi, 12; Alabama, 6; Georgia, 5; Louisiana, 5; Arkansas, 3; Texas, 3; Ohio, 2. This indicates the vast territory represented and the possible good that may result from the Conference. About the same time a large Conference of workers of the Young Woman's Christian Association, representing the Southern States, was in session at Asheville, N. C. The attendance was large, and the programme, including some of the best talent in the country, was a most excellent one. A number of the speakers at the Knoxville Conference were also at the Asheville assembly, and thus the two associations were mutually helpful to each other. The only thing which seemed to cause universal regret was the unavoidable absence of the Rev. Dr. A. C. Dixon. The Bible work being carried on by students among students in our colleges is one of the most encouraging signs of the times, and it should have the generous help and sympathy of all Christian people.

### Sunday-School Teaching as a Science

That the science of teaching the Bible in the Sunday-school is receiving more and more the thoughtful consideration of the Sunday-school and church forces of the country is a matter of congratulation. There is no reason why the Bible should not be taught according to the best pedagogical principles and the most approved methods. If we were as anxious to keep the science of teaching in the Bible school up to the high standard of excellence as we are to do it in the public school, our efforts in teaching the Word of God would result in much greater good. The Summer School of Primary Methods held its annual sessions at Asbury Park, July 7–9, and was a greater success than in any previous year. Mrs. J. H. Skillman, a popular primary teacher in the First Reformed Church, New York, conducted the conference of workers, and Miss Struble, a teacher of drawing in the public schools of Trenton, gave a number of interesting and suggestive lessons to the blackboard class. Mrs. Barnes, President of the New York State Primary Council, conducted several classes in practical teaching, which were of great value to teachers, showing how best to apply the truth of the Bible lesson to each one in a Sunday-school class. Miss Cushman, whose kindergarten work is well known all over New England, gave a series of brilliant lectures on "Child Nature."

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They were pronounced by many good judges as the best they had ever heard on that important topic. The Conference of Primary Union Workers was conducted by the Rev. E. M. Ferguson, of Trenton, Secretary of the New Jersey Sunday-School Association. He was assisted by Israel P. Black, Secretary of the International Sunday-School Association. Mr. Ferguson deserves great credit for the excellent work he has done and is doing for the maintenance of this summer conference of workers by the sea. Miss Minnie V. Clark, of the Congregational Sunday-school of East Orange, gave a splendid address on "How to use Hymns in Teaching Children." A large number of Sunday-school teachers and workers were present from many parts of the country, who will carry with them and into their respective schools the advanced ideas and enthusiasm of this summer school.

### In Philadelphia

Philadelphia has always been a prominent religious center, and her pre-eminence in this direction will be still further advanced in the near future when the new Presbyterian and Baptist buildings are completed. These two, with the Diocesan House of the Episcopalians, constitute a group of denominational buildings of which any city might be proud. The Presbyterian Building, which will be known as the Witherspoon Building, is located on Walnut Street, near Broad. It is a combined office and publishing house, and in it the Presbyterian Sunday-school and publishing business will be carried on. The Episcopal Diocesan House is a most effective piece of architecture, except for certain saintly figures introduced on the front. It is located a square and a half further east on Walnut Street. It is devoted entirely to denominational work. The Bishop of the Diocese has his headquarters here as well as the Church Club, an influential organization of laymen. The Baptist Building on Chestnut Street, west of Broad, will also be a denominational headquarters. It is being constructed under the supervision of the American Baptist Publication Society. All three buildings are successful from the architectural view-point, and are centrally located. They will compare very favorably with any similar group of buildings in any other city, and stand forth as striking evidences of the growth and prosperity of the religious bodies responsible for their erection.

### Systematic Theology at Oberlin

The Faculty of Oberlin Theological Seminary announce that the Trustees have elected Professor Henry Churchill King to the chair of Systematic Theology, to take up the work laid down by ex-President Fairchild. It is believed that Professor Fairchild will be able to continue some work with the Seniors. Professor King will begin full work in the Theological Seminary at once, and will probably offer a five-hour course, extending through the Middle and Senior years. He desires to make the chair of theology a real university chair. Professor King graduated from Oberlin College, A.B. 1879, and from Oberlin Theological Seminary, B.D., 1882. The years 1882–4 he spent in philosophical and theological study at Harvard University, under Professors Bowne, Palmer, Everett, and Peabody, receiving the degree of A.M. in 1883. From 1884 to 1890 he was Associate Professor of Mathematics in Oberlin College. In 1890 he was appointed Associate Professor of Philosophy in Oberlin College, and from 1891 to 1897 he has been full Professor of Philosophy.

### English Ritualists and the Jubilee

The extreme ritualistic wing of the Church of England is doing some of the best of that philanthropic work which is now being carried on so widely among the poor of London, but the naïve narrowness which its adherents sometimes manifest is very amusing. For example, the leading article in the Jubilee Number of "Goodwill," an illustrated religious High Church monthly published in London, contains the following paragraph concerning Queen Victoria, serious enough in its intent, but smile-provoking in its effect:

> As Church people, we sorrowfully regret that the Whiggery of her early Ministers, and the Lutheranism of her adored husband, together with the affectionate intimacy of Dean Stanley, have conspired to keep her aloof from the Catholic Creed of the Church. The one influence which might have changed matters—that of Bishop Wilberforce—came to an abrupt end. She has been a stranger to the Church of which she is, mercifully, *not* the Head.

The singular mixture of democracy and ecclesiasticism in the High Church party is well illustrated in the same number of "Goodwill" by the following announcement of what is called the "Goodwill Prayer Union:"

> Thanksgivings for God's blessings to the Nation during the Queen's reign. . . .
>
> 1. *Special Church Blessings.*—Revival of Catholic Doctrine and Practice, more frequent Communions, Confessions, Observance of Seasons, Diligence of Clergy and Church-workers, Study of Holy Scripture.
>
> 2. *National Blessings.*—Electoral Reform, Repeal of Corn Laws, Free Trade, Factory Legislation, Repeal of Combination Laws and much that oppressed the hireling in his Wages, Education Legislation, Extension of Educational Privileges, Peace, Plenty.

### The Mission among the Higher Classes in China

The sixth report of the Mission among the Higher Classes in China, which is conducted by the Rev. Gilbert Reid, and is now occupied with the attempt to found an International Institute, is extremely interesting reading. After years of service in that Empire, Mr. Reid came to the conclusion that one of the most promising fields of missionary activity was among the higher classes; and that the best way to reach the lower classes in that nation was by first reaching the higher. With tireless courage and enthusiasm,

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and on an undenominational basis, he has continued his ministry. His latest plan is the establishment of an international institute, the object of which will be "to promote the advance, the enlightenment, and the prosperity of China; to bring about harmony of intercourse with foreigners, to effect a larger religious toleration, and to inculcate truth and righteousness. The buildings to be erected are an auditorium, a museum, a library, reception-rooms, and class-rooms. The cost will be upwards of $100,000." Mr. Reid has already secured the official recognition of the Chinese Government. The document expressing its approval which was sent to Mr. Reid by the Government contains this passage, which we think worth quoting: "The said missionary has lived in China many years, and is intimately acquainted with the state of affairs. His learning penetrates to fundamental principles, and his heart is animated by benevolent motives, which are worthy of high praise." He has indorsements from American missionaries, an earnest and even enthusiastic testimonial from Li Hung Chang, and he has also the co-operation of members of foreign Embassies. We are impressed with the growth of this work as we read this report. The advisory Council now consists of eminent and honored missionaries, and also of representatives of foreign governments. The proposed institute as, we understand, will not be a college or a university; it will be a meeting-place of natives and foreigners for the consideration of subjects of the highest interest to the welfare of China; all to be conducted in the recognition of the Lordship of Christ and of the value of Christian civilization. The amount of money which Mr. Reid has started out to raise is a large one, but the object is also great, and we believe that his achievement will be equal to his faith.

### Is Family Prayer Declining?

Some two years ago we adverted to this question, then raised by the answer of a missionary, returning here after ten years' absence, to the inquiry in what he noticed the greatest change. He thought it was in the apparent decline of family prayer. The July number of the "Quiver" gives the answers of a number of representative Anglicans and Free Churchmen to the question whether it is so in England. Eleven out of nineteen say that it is so; six are uncertain, and two only say they think it is not so. Dr. Joseph Parker speaks positively: "In my opinion it is almost extinct." Over against this statement from London, it is worth remarking, is the opposite opinion from the eastern counties, whence so many Puritans came to the old Bay colony, where Dr. Barrett, of Norwich, sees no decline. The causes of the alleged decline appear to be the same as here; in the morning, early trains and the rush to business; in the evening, the pressure of social engagements. Besides these are mentioned, on one hand, an abatement of parental authority, and a freer individualism in the members of modern households. Another contributing cause, as a British writer remarks, has been in the frequent degeneracy of family prayers into a perfunctory observance, discarded because dead. No form rather than a dead form, say we. But better than to restore the form is it first to attempt revival of the spirit of family religion, which, just in degree as it is earnest and pervasive, cannot fail to seek natural utterance in such form as seems to it expressive of its dearest interests.

### A Capital Suggestion

Perhaps the experiment being tried with splendid results by the Rev. J. S. Myers, pastor of the Church of the Disciples of Christ, at Sedalia, Mo., might prove an excellent means of reviving popular interest in the church services in many places. Mr. Myers has inaugurated a series of Sunday evening services at the Opera House, and even in the midst of the heated term has struck a popular note. He addressed the following questions to one hundred business men of Sedalia, requesting answers. The questions are:

1. Why do so many men of good moral and business standing maintain an attitude of indifference toward the church?
2. What influence in our community has the most debilitating effect morally upon our young men?
3. What do you regard as the greatest enemy of our home life?
4. Do you think in view of our present methods of business that a man can be a conscientious Christian and at the same time be successful in business?
5. What can the churches do to lessen the amount of vice and crime?
6. What can the churches do to more effectually hold and help the young men between eighteen and twenty-five years of age?

One of these questions and the received answers is made the theme of an evening's service, accompanied always with appropriate devotional services. Not only will such a course of sermons help the Church, but if wisely preached, will be a great help to the community in which they are preached.

### Notes

The Rev. Dr. Elwood H. Stokes, one of the best-known Methodist clergymen in this country, and the President of the Ocean Grove Camp-Meeting Association of the Methodist Episcopal Church, died on Friday night of last week, at Ocean Grove, at the age of eighty-two. Dr. Stokes was a member of the General Conference of the Methodist Church, and had been a member of the New Jersey Annual Conference for fifty-three years. He was one of the organizers of the Pitman Grove Camp-Meeting Association.

The Rev. Walker Rauschenbusch, pastor of the Second German Baptist Church of New York, has resigned his pastorate to accept a professorship of New Testament Interpretation in the Rochester Theological Seminary. The new professor is described by the "Examiner" as "a man of marked individuality, an independent thinker, a fearless advocate of whatever he believes to be true, honest, and of good report, and a master of strong Saxon English as well as of the parent German tongue."

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# Correspondence

## Over- or Under-Production

*To the Editors of The Outlook:*

In its notice of Mr. Bellamy's new book, "Equality," The Outlook replies to the argument that periods of industrial depression are due to under-consumption, caused by the inability of the workers to buy back as much goods as they produce, by saying that if the purchasing power of the workers is lessened by the profit system, that of the capitalists is increased, so that there is the same demand in either case. As a matter of fact there is a very great difference. The capitalists cannot, and do not, consume so much of the staple commodities, in the production and distribution of which the great bulk of the people are engaged, as to prevent the accumulation of immense surplus stocks of goods of all kinds.

Even if The Outlook's assumption were correct, it would not justify the robbery of the producers which is a feature of our present social system. But it is not correct. The existence of enormous amounts of idle capital, in the form of money and other titles to wealth produced by labor, is the proof that the expenditure by capitalists does not equal the demand for labor products which would exist if the workers were allowed to retain the full fruits of their labor.

I use the word "capitalist" because by it Mr. Bellamy means the men who fleece labor. It is an unfortunate term. Capital does not rob labor, but, on the contrary, is labor's greatest benefactor. The capitalist, as the owner of machinery, tools, etc., gets no more than a fair return for the aid which he furnishes to production. It is the monopolist, who is very often the same person as the capitalist, who gets an unfair share of labor's products. Land monopoly, tariff monopoly, and money monopoly are some of the means by which the workers are robbed. To say that the thieves could, if they chose, buy as much goods as their victims would have bought, is equivalent to justifying slavery on the ground that the slave-owners spent all their income from their chattels, and thus gave employment to labor.

If it is true that the demand for commodities by "capitalists" (monopolists) equals that of the workers, will The Outlook please give a brief explanation of the causes of the present wide-spread industrial depression, accompanied as it is by a general "over-production" of all kinds of farm products and manufactured goods?

WHIDDEN GRAHAM.

New York City.

[1. The expenditures of capitalists employ the same amount of labor when used in the construction of houses, railroads, and factories as when used in providing luxurious surroundings and elaborate service for themselves. In any case, the money that goes to them creates as great a demand for the products of labor as the money that goes to the laborer. 2. The fact that all incomes, whether honestly or dishonestly acquired, employ labor, has no relation to the question of their equity or inequity. As our correspondent says, the fact that the slaveholder's expenditures prevented "over-production" had nothing to do with the rightfulness or wrongfulness of slavery. 3. The present depression is in no sense due to over-production. The years '93, '94, '95, and '96 were years of disastrous under-production. The cause of the depression is falling prices, and the unwillingness of men to put their money into products steadily becoming less valuable. If all our manufacturing labor should be employed, a further fall in the price of manufactures would be inevitable. Whenever prices fall—as from '73 to '79, and '93 to the present—there is always under-production and depression.—THE EDITORS.]

## The History of Buddhism

*To the Editors of The Outlook:*

In The Outlook for July 10 the Anagárika H. Dharmápala in his defense of Buddhism makes a statement that calls for comment. He writes: "Buddha's mission was one of peace and love, and never within the twenty-four hundred years that his religion has existed has there ever been a drop of blood shed in his name for the propagation of the doctrines he promulgated."

Were I prepared, like the Anagárika, with universal statements, I might rejoin, Never has religion in other form been more merciless than the religion of the Buddha in certain times and certain places. But one prefers to avoid sweeping statements, and to write simply that in the name of the Buddha men in thousands have been put to death, and human blood shed in torrents.

The fifth Shogun of the Tokugawa house ruled Japan for twenty-nine years. In the year A.D. 1709 he was led by the priest of the temple Goji, in the district of Koishikawa Yedo (Tokyo), to issue a decree for the protection of dogs and other animals in the name of the Buddhist religion. Under this law large rewards were given to informers, and, as a result, the heads of men put to death for killing dogs filled thirty casks, so the Japanese historian tells us, and the prisons of the city were filled with literally ten thousand prisoners. Indeed, this fanatical follower of the teaching of the Buddhist priest brought the town to the beginnings of revolt, a revolt averted by his own opportune death and the accession of the sixth Shogun, a man fortunately not under the guidance of priests, but of a follower of Confucius.

This fifth Shogun completed the persecution



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of the Christians, a persecution which had continued relentlessly for a hundred years, and which has seldom been equaled for its ferocity. But the accused might escape imprisonment and death if he would repeat a Buddhist prayer. That spirit of persecution in the name of the gentle and loving Buddha had not ceased in this century, for within thirty years Christians were persecuted in Japan, and the same way of escape offered—the repetition of a prayer to Buddha. It is significant that at the Parliament of Religions in Chicago the only word of intolerance came from the lips of a Buddhist priest. Himself at the moment the guest of Christians, the Rt. Rev. H. Toki terminated his tirade against Christian missionaries in Japan with the words, "I should say that such an one as that is against the truth. He who is against the truth had better die."[1] The history of Japan shows that not to be a vain threat when men like this Right Reverend hold political power.

The history of Buddhism in Japan parallels in almost every particular the history of the Roman Church during the Middle Ages. It had its priests like Nichiren, intolerant, bigoted, cruel; its fanatic rulers like the fifth Shogun; its monasteries turned into castles; its multitude of armed and savage monks; its nunneries and temples which were dens of debauchery. I am far from charging these things to Gautama. That his spirit inspired the boodthirsty, cruel, persecuting, licentious men who did evil in his name I do not believe. How far professed followers may deny their Lord we are all too sadly aware. But Buddhism no more than other faiths has any charm which insures that its representatives shall exhibit the virtues its founder inculcated. The history of the Buddhist community is not known as is the history of the Church, nor is the history of Asia known as is the history of Europe. It is the easier, therefore, for its professed advocates to indulge in general statements, and the more necessary that such statements be reviewed in the light of undoubted facts.

The Anagárika tells us further that "Buddha avoided all metaphysics, dogmas, speculations, and theologies." If so, again he differed amazingly from the majority of his professed followers. I recommend the literature of "The Great Vehicle" to your correspondent. A short plunge into those depths will show him why the Buddhists of Japan especially commend their system because it is a philosophy, metaphysical and profound. But I do not admit for an instant that this description of the Buddha's teaching given by the Anagárika is correct; and I am confirmed in my opinion by his own words, "Buddha ignored a creator, as he was the first to teach the principles of evolution; and denied annihilation, as he was the first to discover the great law of causation, with its dependents of twenty-four resultants; and he ignored a separate, permanent ego entity, as he was the first psychologist to discover that everything is undergoing a continuous change in the phenomenal world." If he taught that without dogma, metaphysics, or speculations, it must have been by the mysterious method of the Mahatmas, to be accepted solely on faith because quite beyond the reasoning faculties of mere men.

GEORGE WILLIAM KNOX.

Rye, N. Y.

[1] "The World's Parliament of Religions," p. 551.

### A Personal Statement

*To the Editors of The Outlook:*

Your article of this week with reference to myself has two grievous misstatements of facts, which I feel sure, in the interests of fairness, you will be glad to correct.

1. You affirm that I was suspended by Bay Conference "under charges." This is not true. It is the very point of our complaint that there never were any "charges" before Bay Conference. The only "charges" ever presented against me were examined by a Council which declared, after an exhaustive hearing, that they were *not* sustained.

When Bay Conference began to consider the matter, I demanded that "charges" should be presented by "responsible persons," as was my right under the following provision of the Constitution of Bay Conference (Art. VII., Sec. 2): "When the standing of a minister of the Conference is called in question, it shall be the duty of this committee (on credentials) to entertain specific charges from responsible persons, to inquire into the case and to report to the Conference, which shall then proceed according to the Scriptural method and extent."

Here were my rights, under the plighted faith of the body, expressed in its constitution. I arose, read the article, and demanded that if Bay Conference was to consider the matter at all it should do so in an orderly way, only after "specific charges" had been presented by responsible persons. But my rights were ignored, and I was suspended without the presentation of a charge or the examination of a witness. Can such unheard-of action be defended? The Council which examined the "charges" dismissed them by declaring that the evidence did not sustain them, and sent me back to my work, invoking for my "future years greater prosperity than any in the past."

2. You declare that Bay Conference is ready for a Council, but that we reject it. The exact opposite is the fact. Of the committee of Chicago Association which examined the matter five weeks, two represented the friends of Bay Conference and two coincided in sentiment with me. These four members of the committee unanimously agreed, First, that it would be wholly unjust to try the main issue a second time, and that it would be unheard of and unjust to lay upon me the burden and annoyance of such a second trial. Second, that it would be advisable to

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have a mutual Council here in Chicago, apart from the prejudiced atmosphere of the Coast, to consider simply and only this question: Was Bay Conference justified in suspending Dr. Brown, without a trial, after the Council had declared the charges not sustained? Bay Conference was asked, by telegrams sent by both parties on the committee, to say squarely, yes or no, whether it would go into such a Council. The replies sent by its secretary were not direct, but evasive; clearly indicating unwillingness to go into the only kind of a Council which the committee of Chicago Association had agreed unanimously to recommend. Neither my friends nor myself have ever refused such a Council.

As to a trial Council, there has been one, which continued in session five weeks. If that could not determine the issue, we have no reason to suppose that any ever could. We do not shrink from any just investigation; but we do object to the great expense of an "unheard of" and unjust trial, whose witnesses must cross the continent, and to a second and unjust parading of slander in the daily press. The first Council, whose members and witnesses were all from the vicinage, cost over $2,000. A second trial, held in Chicago, remote from the witnesses, must necessarily cost vastly more. I have not the resources to meet my half of the great expense of such a Council. It is unfair to represent that any reluctance to enter upon such a Council could arise only from a fear of investigation. Did I not face a most searching investigation before one duly constituted Council? How many trials must an accused brother face before he should have immunity from the insinuation that he fears investigation? CHARLES. O. BROWN.

[We are glad to give Dr. Brown's statement of his case in his own words. It does not, however, seem to us to alter the fact that the action of one Congregational Association overruling the action of another Congregational Association of equal standing throws discredit on all Associational action. There ought to be some way of settling such an issue, and, as we understand the facts, the submission of the issue to a Council was proposed by the minority and rejected by the majority of the Chicago Association.—THE EDITORS.]

### Degrees

*To the Editors of The Outlook:*

To the "Spectator's" reference to Henry Ward Beecher as "a minister who effaced the academic brand" by refusing a degree, I should like to add mention of Albert Barnes, of Philadelphia, a man as eminent in his day and generation—forty years pastor of the "Old First Church," Washington Square, eminent commentator, and leader of Presbyterianism in America. He also successfully withstood all attempts to decorate him.

W. F. S.

## Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Please state on what Bible promises you base the hope of the final salvation of the human race. If men reject Christ *here*, how do we know they will turn to him, the only hope of salvation, *there?* If men *will* not be saved, can God save them? It seems that would only be changing the question of election from a part to the whole—saved because God willed it. Then why the unjust sacrifice of the Son of God? Kindly answer.

L. L. B.

If by the salvation of the human race you mean the attainment of everlasting blessedness by every individual that has ever lived, we are not aware that the Bible promises it. What is distinctly promised is that the universe of existing beings will ultimately be brought into harmony with God (Colossians i., 20; Philippians ii., 10, 11). Moreover, Jesus set forth the principle that God evermore seeks to save the lost (Luke xv.). Of course no man can be saved who will not submit to be saved. But we cannot say that the human power of resistance is as unlimited as the divine power of persuasion. On the other hand, we cannot deny that stubborn indulgence in destructive sin may, in the nature of things, eat out of a man every germ of hope for recovery. The whole question as regards individuals is therefore speculative, with grounds both for hope and for fear. But by election we understand the choice of a part to bring a blessing to the whole, not to enjoy it instead of the whole. And the sacrificial work of Christ is quite as consistent with the idea o universal as of partial salvation.

I. Can you help me to the meaning of the expression "wrath of God" in such texts as "the wrath of God abideth upon him"? 2. Can you recommend any books on (*a*) the study of History, (*b*) Elementary Metaphysics? J. G. M.

1. Every evil resulting from any violation of divine law, as expressed in the constitution of nature and of man, is an expression of the Divine antipathy to such a breach of law; or, in Biblical phraseology, of "the wrath of God." Of course, so long as one abides in such evil he abides under such wrath. 2. (*a*) Droysen's "Outlines of the Principles of History," Mace's "Method in History" (both by Ginn & Co., Boston). (*b*) James's "Psychology," abridged edition; or, for younger pupils, Compayre's "Psychology."

1. Please suggest some books and articles in which the battle of Waterloo is described. (I have Victor Hugo's descriptions, and also Creasy's.) 2. Kindly name the best monographs and articles on the Anglo-Saxon (his future). O. O.

1. You will find J. C. Ropes's "Campaign of Waterloo" excellent. See also the chapters on this subject in Professor Sloane's "Napoleon." 2. For the relation in general of the white to the

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dark races, see the latter part of Kidd's "Social Evolution." For the Anglo-Saxon future see articles in the "Forum" and "Atlantic Monthly" in the first half of last year, on "Anglo-Saxon Federation," and "Alliance with England the Basis of Rational Foreign Policy."

1. Does the evolutionist believe that the Jews were the chosen people and that Christ was one of them? 2. Does he believe that Christ lived on earth and had apostles who founded the Christian Church? 3. Does he say that in consequence of growth this earth will become a paradise, that people are to grow fit for the kingdom of heaven through succeeding ages? 4. Does the evolutionist believe that we are saved through Christ's death? I mean by "the evolutionist" the average thinking man—neither the conservative nor the radical exponent of that doctrine. M. H. R.

As to query 2, we do not know any person who doubts it. As to the rest, we think that the average evolutionist would agree to it all, at least if permitted to put his own interpretation on such phrases as "the chosen people" and "saved by Christ's death." But we may remind you of Professor Le Conte's remark, that the evolution doctrine has so thoroughly established itself in modern science that "evolutionist," as a distinctive term, is now as superfluous as "gravitationist."

I notice in The Outlook of June 19 a review of "The Bible Under Fire," by Dr. A. J. F. Behrends. Did not Dr. Behrends support Professor Smyth in the so-called Andover controversy? J. M. R.

No. Dr. Behrends was never in sympathy with the Andover views, but opposed them with vigorous speech when it seemed to him that occasion required.

I think a former answer incorrect. W. W. Story, in his little volume "He and She," has published a little poem called "Io Victis," which begins:

"I sing the hymn of the conquered,
Who fell in the battle of life," etc., etc.

R. L.

We had already noted this, and printed "R. U. C.'s" reply as of additional interest.

# Good Deeds

Cincinnati has long enjoyed the luxury of free concerts, as a result of the interest on a fund of $50,000 given for the purpose by William S. Groesbeck, who has just died.

Miss Agnes Judson is the young daughter of the lighthouse-keeper at Stratford Point, Conn. The other afternoon two young men were upset near the light and could not swim. Miss Judson seized a piece of rope, plunged into the fast tide, and swam bravely out. She threw the rope to the men and saved them.

It is reported that the late Catholic Archbishop Janssens, of New Orleans, left an estate of only about $6,000, which he inherited from his father, and three-fourths of it he bequeathed for religious and charitable purposes. He was for years entitled to a handsome salary, but drew only barely enough to pay the actual expenses for his simple living, having allowed the remainder to accumulate to pay off the debt of the diocese.

Among the benefactions of the late James B. Jermain, of Albany, may be mentioned the Jermain Memorial Church in Watervliet, which will be built at a cost of $120,000, a $50,000 professorship in Williams College, the rebuilding of a Home for Aged Men, the expenditure of $100,000 on the Albany Young Men's Christian Association building, and an expenditure of $60,000 to erect the Fairview Home for Children.

Mr. C. P. Huntington has transferred to the University of California a collection of Spanish manuscripts and documents touching the early history of California. With the exception of the Bancroft Library, it is said to be the most valuable existing collection. The manuscripts comprise about four thousand separate documents, representing more than three-quarters of all the printed matter issued in the early years of the American occupation of California.

The New York "Times" says that George Addicks is nine years old and lives with his father and mother at 312½ East Eighty-fourth Street, New York City. He is slender and even sickly in appearance. One afternoon last week George was sitting on a bench in East River Park. Eddie Clemens, six years old, got too near the edge of the pier and fell overboard into twenty feet of water. Twice the drowning lad had disappeared from the water's surface. George Addicks had heard the cries for help from the excited women and children, and he plunged into the water. Hand over hand little Addicks swam out to where the other child had gone down, and when he came up for perhaps the last time he seized him by the collar. Then he swam to the shore. He was almost exhausted when he reached the friendly rocks.

A dispatch from Fosston, Minn., says that—

A bad wreck was averted and many lives saved on the Great Northern Railroad near there by the quick action and rare presence of mind of Frank Anderson, a sixteen-year-old boy. Anderson discovered several ties on the tracks, and after trying ineffectually to remove them he secured some waste, which he saturated with oil, placed it between the rails, and ignited the miniature bonfire just as the headlight of a passenger engine appeared rounding a curve half a mile away. The fire attracted the attention of Engineer Winney, whose train was thundering down grade at a sixty-mile rate. He whistled for brakes, turned on the air, and reversed his engine, but the train did not stop until the pilot of the engine was on top of one of the railroad ties. Getting down from his cab, Winney found the ties placed along the rails in such a position that if the first one did not wreck the train the others would. An examination further showed that the ties had been dragged from the ditch alongside the track, and deliberately placed where they were with the intention of wrecking the train. It is believed to have been the work of tramps, who sought in this manner to get even for being refused a free ride. Seventy passengers were on the train.

At the annual commencement of Cooper Union, New York City, ex-Mayor A. S. Hewitt an-

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nounced that on the margin of Miss Julia Cooper's will there was found penciled—in relation to a specific gift to Cooper Union of $100,000—the words "another hundred thousand." Complying with that wish, Mr. Hewitt explained that the original bequest had been doubled. Now comes the news that not only Cooper Union but also the Adirondack Sanitarium for Consumptives received a double benefit. It may be remembered that Miss Cooper died in January last. Among many bequests to charitable institutions, she left $25,000 to the Adirondack Sanitarium at Saranac, and, as in the case of the Cooper Union, she wrote in pencil her desire that the amount of the gift should be doubled.

## About People

—Of the eight preachers at Westminster Abbey during July, five will be American Protestant Episcopal bishops, namely, Potter, of New York; Walker, of Western New York; Thompsor, of Mississippi; Whipple, of Minnesota; and Seymour, of Springfield, Ill.

—Mr. Thomas Lipton, who is now in this country, is not only supposedly the largest tea-dealer in the world, but has recently given a notable donation—$125,000—to the Princess of Wales Jubilee Dinner Fund. Twenty years ago Mr. Lipton went from Ireland to Glasgow and opened a little shop. His capital was $500. He has now large shops in every town and city in Great Britain.

—Baron von Thielmann, who retires from the German Ambassadorship to this country in order to become Finance Minister at home, has enjoyed there the distinction of being the "Learned Hussar." The name was first given to him by one of his former professors at Bonn University, on receiving from Baron von Thielmann an account in Sanskrit of the battle of Gravelotte. The latter fought in that battle, serving with a regiment of hussars.

—Miss Helen Keller succeeded in every preliminary examination she took for Radcliffe College last month. The subjects which Miss Keller passed in are English, elementary French, elementary German, the History of Greece and Rome, elementary Latin, and advanced German. She has had only one year of work on strictly college preparatory lines. Miss Sullivan, her teacher, who has on past occasions served as eyes and ears for her, was not with her during this examination, nor even in the building.

—Speaking of the late Captain Boycott, the London "Times" tells us that he was originally an Englishman who went to farm in Ireland. As land-agent he became unpopular, and was boycotted by the Land League and the people of the district. The troops sent down to protect him cost the County Mayo an enormous sum. The "Daily News" of December 13, 1880, said: "Already the stoutest-hearted are yielding on every side to the dread of being 'Boycotted.'" At that time the word had still a capital letter, but by 1886 the "New English Dictionary" recorded that the word no longer required it. The verb has made the tour of the world—*boycotter* in French, boycotten in Dutch, boycottiren in German, and in Russian boikttirovat.

## Bits of Fun

"Did you succeed in convincing him that he was wrong?" "No; but I made him admit it." —*Detroit News.*

He—Why does Miss Van Peet have an English footman? She—Oh, I suppose she wants to learn the language.—*Truth.*

What it Requires.—Shockitt—Does learning the bicycle require any particular application? Sprockitt—No; none in particular. But arnica is about as good as anything.—*Puck.*

Tourist (in Jersey, apprehensively)—How about the Jersey mosquitoes? Don't you find them pretty vicious creatures? Jersey Native (indifferently)—Not at all! Not at all! Why, they'll eat right out of your hand!"—*Puck.*

Bill—Be't still a-raining, Sam? Sam—Ah, that it be; and not like to give over, neither. Bin a-comin' down powerful, it 'ave. Why, I did 'ear say it's bin so bad up in London thet they've a-celebratin' the longest rain on record.—*Tit-Bits.*

"Now," said one of the members of a woman's organization, "the secretary is going to read the minutes of the last meeting." "Yes," responded Miss Cayenne: "she calls them minutes. But they always seems like hours."—*Washington Star.*

The publisher of "Bentley's Miscellany" was telling Douglas Jerrold of the doubts he had about the name of the magazine. "I had thought once," said the publisher, "of calling it "The Wits' Miscellany." "Well," rejoined Jerrold, quick as a flash, "but you needn't have gone to the other extreme."—*Exchange.*

When Wilberforce became rector of Brightstone, in the Isle of Wight, he was waited on by an old farmer, whose one desire in life was to rent the glebe land. "Why?" asked Wilberforce, "Well," said the old fellow, with a look of business shrewdness, "when t'other parson was here, he used to farm it hisself, and, there being so little of it, he always got in his hay before anybody else. Then he clapped on the prayer for rain." —*Exchange.*

## The Armenian Fund

| | |
|---|---|
| Previously acknowledged | $8,181 21 |
| Bolton Church, Cleveland, O. | 4 00 |
| C. F. J. | 1 00 |
| Mrs. S. S. B., Camden, N. J. | 1 00 |
| Sunbeam Circle of Kings Daughters | 1 00 |
| C. M. H., Cleveland, Ohio | 1 00 |
| Total | $8,187 21 |

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# For the Little People

### The Astounding Assertion of the Agile Acrobat

(Being a Study of the Four Seasons)

By Edgar W. Abbot

An agile acrobat could spring—most wonderful to say—
Across ten elephants abreast! He did it every day,
And loud and long the plaudits rang, each time he made the spring.
But when I spoke with him, I learned a most peculiar thing!
"There are four seasons in the year," he said, "but unto me
There comes but one. *I* nothing know about the other three!"
"Why, how is that?" I asked; "explain!" He answered, "It is clear.
It's *spring*-time all the while with me. I've had no *fall* this year!"

### Bees

By Mary Helen Fisk

I have a great many friends who can do a great many wonderful and delightful things, and among them all there are none more attractive to me than my friends the bees.

Sometimes I think I should like to be turned into a bee and spend my time flying around among the fragrant flowers and the blossoms on the trees. When I find a clover-field full of them, I am quite sure I should like to stay with them all day. I say to one of them as it goes flying by, "Good-morning, busy bee." It replies, "Buzz! buzz! buzz!" I know that means, "I am glad to see you in this fine, large field of clover." It is telling me more, but another bee comes buzzing by, and its buzz! buzz! means, "This is our market. We come here every pleasant day for nectar. The clover-heads are full of it. Won't you have some too?"

I know I would like some, but as I watch it dart its long proboscis to the bottom of the clover-blossoms I see that, as my tongue is too big to get it in that way, I shall have to wait till the bees have made it into honey and I can go and buy it at market; but I like the bees' market better, for here are clovers and daisies and grasses, a blue sky overhead, birds singing in the trees, and gentle little breezes carrying the fragrance of the clover everywhere.

"I will stay here and watch you, Mistress Bee"—but the bees are too busy to listen, and fly away, as soon as they have gotten all the nectar they can carry, to the hive where their Queen lives, and where all the little bees are who must be fed with bee-bread.

We know how to make bread too, don't we If they would only let us, we might make bread for them, and then none of the worker bees would have to stay in the hive; all could go out into the fields.

"Buzz! buzz!" hummed the next bee as it flew by. "The little baby bees would not like your kind of bread. They like sweet things to eat, so we make them bread out of honey and pollen and water. Some of us are carrying pollen to the hive to-day in the baskets on our hind legs. The water we get from a brook—sometimes we carry home dew-drops—but just how we put our bread together is a secret—buzz! buzz!"

It must be very good for the little bees, for they seem to thrive on it and grow into large bees, till finally there are more in the hive than can live there comfortably. Then the old Queen grows restless and the workers become excited. Some of the other bees are queens, and that makes the old Queen so angry that she wants to kill them.

Which will she do, kill them or swarm? The workers are so anxious and excited about it that they do not leave the hive, and go around touching each other with their antennæ. It is "Buzz! buzz! What is the Queen going to do?" "Buzz! buzz! buzz! I shall go with her if she leaves the hive." "Buzz! buzz! I shall stay here."

The excitement and buzzing grow more and more intense, till at last the Queen makes up her mind and flies out of the hive with a lot of bees surrounding her. It is a great relief to have it settled, and after the good farmer has helped them find another home in a new hive they are eager to go to work again.

Do they make honey the first thing? No, for they have nothing to store it in, so they have to turn themselves into box-makers first. Do you like round or square boxes, or both shapes? The bees do not like either shape; they like six-sided boxes, and always make them of wax. I am afraid they would buzz very indignantly at us if we thought they could only make honey, when they can make both honey and wax.

They don't have any ladders to climb up to the top of their pantry, or any shelves to put their boxes on, but in spite of that they put the first ones they make against their ceiling. How do you suppose they do it? "It is the easiest thing in the world to do," they buzz, "if you only know how. First we go out and gather glue from the crevices of the fir-trees and other places; we bite it off and put it into the baskets on our hind legs that we usually carry pollen in; we fly with it to the hive, and because it is so sticky some of the other bees have to come and help us get it out. With this we fasten our first boxes or cells to the



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top of the hive. You cannot be a bee if you cannot do that."

"Perhaps it is not very polite," buzzed another bee, "to tell you so, but I do not believe you would make a very good bee. Where are your six legs to crawl around with, and your feelers to help you work in the dark hive, and your two clusters of eyes and three single ones?" "And where are your wings?" buzzed a third, as it flew to the clover-fields. "No, no! you would never do for a bee." And all the bees buzzed louder and louder and repeated it all over the field, "No, no, you would never do for a bee, for there is nothing quite so important as making honey, and as you cannot do that, buzz! buzz! I am afraid you don't amount to much—buzz! buzz!"

### The Journey Down the Hill

Out in Colorado there is a railroad that runs from a city, or a suburb of the city, out to a little settlement. People who wish to go to this little settlement take the car at the city line and go out from the city to the end of the road where this little horse-car starts on its return journey. The car is drawn by an old gray horse, who moves slowly. The passengers are few, and there are only two cars on the line; so you see business is not very brisk. The car is dragged up the hill slowly by the horse; when it reaches the top of the hill and a short distance beyond it, the horse suddenly stops; he has reached the terminus of the road; and then he turns his face toward what had been the rear end of the car, the driver unbuckles the traces, and the horse steps forward and mounts the front platform of the car. Those who have seen this say that the horse always looks as though he said to the people who were watching him, "I know this is perfectly ridiculous, but please do not laugh." The driver walks to the back platform of the car, frees the brake, and the journey back to the city begins, the horse standing perfectly still on the front platform, which has some appliances to prevent his being thrown off by any jerk that the car may make. The horse seems to know that the reason that he rides down hill is that the car could get down very much faster than he could. It must be a very funny sight.

### A Sparrow in the Rain

Recently during a severe rain-storm a family heard the cry of a young sparrow. A search was made, and the sparrow was found in a puddle of water, too chilled, apparently, to move. He was brought into the house and put in a box near the kitchen stove. After a time he chirped cheerfully, then he hopped about the box, and finally flew about the room. He seemed able to care for himself, and the window was opened, when, with a gay little chirp, the sparrow flew out in the rain. Not long after that the cry of a sparrow was heard again, which seemed to ask for help. A search discovered a sparrow in the same puddle of water, wet and miserable. Again the little stray was put in the box by the kitchen range, and in a little time he, too, was flying about the room, very happy and contented. When the window was raised he seemed in no hurry to fly away, but after a time he did leave us. Four times a sparrow was rescued from that puddle of water, each time showing a greater reluctance to fly out in the rain. Afterward we decided that it was the same sparrow that he did not like the rain, and learned how to get indoors where it was dry. Do you think it was the same sparrow?

### How He Was Caught

He looked so happy, this smooth-coated bay horse, rolling and running about the great meadow. Somebody had forgotten to fasten him in the stable, and he, like a boy tired of school, decided he would please himself now that he had the opportunity. In a moment after discovering that his halter was loose he was out-of-doors and running and jumping about the meadow. His owner discovered that his horse was out of the stable and ran out to get him. He called and called. The horse would stop and listen, shake his head, throw up his heels, and run to the further corner of the meadow, saying plainly, "No, no! I know how to have a good time!" The owner was in despair. Some one said, "Try a pan of oats." The oats were brought, and the horse immediately came toward them. He looked suspicious, but the owner shook the pan of oats—that was a delicious sound to the horse's ears, and he came closer. They did look as if they would taste very good. He took a step still nearer, put his nose in the pan, and then, before he knew how to explain it, he was in the stable, with the halter securely tied. When he thought it over, he could explain it. It was the oats that caught him.

### A Lesson in the Alps

A chamois is a species of small antelope found in the Alps. A traveler who was with a party in the Alps to hunt the chamois says they were resting after luncheon one day, when the head of a chamois appeared on the ledge away above them; in a moment appeared the kid, and the hunters put down their guns; they knew then that it was a mother chamois and her baby. The hunters watched. The mother stood on the edge of the rock for a little while and then jumped. She looked up at the kid, which stood perfectly still looking at her. Then the hunters knew that the mother was teaching her baby to jump. The mother went back to the ledge and jumped again, and again the kid refused to jump. Back went the mother to the timid baby chamois, and this time she pushed the kid off and jumped right after it. The kid seemed surprised to find how easy it was, and followed its mother back to the ledge, when both jumped over, and then went bounding from ledge to ledge in great glee.

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# The Home Club

## The Protection of the Birds

The Audubon Society of New York City, organized last February, has been working hard ever since it was formed, to increase the interest in favor of laws protecting birds. A second purpose is to establish a Bird Day in the schools, its circular declaring:

> We believe that the most efficient means of protecting our birds is to develop and encourage an interest in them among children, and to this end we hope soon to see a Bird Day universally observed in our schools. The circulars went out too late for the teachers to do much last term, but, if reports are true, they will start in in the fall and will, no doubt, have the students interested in the work before the winter is over.

The effort to establish a Bird Day in the schools is warmly indorsed by the State Superintendent of Public Instruction. Bird Day is a recognized day in the public schools of two cities in Pennsylvania, where appropriate exercises are arranged, and received with enthusiasm by the children.

The greatest success of the New York Audubon Society is the signing of the following bill by Governor Black last May, which has been sent in the form of a circular to four thousand postmasters in the State:

> Section 78. Certain wild birds protected.—Wild birds shall not be killed or caught at any time or possessed living or dead. This provision does not affect any birds the killing of which is prohibited between certain dates by the provisions of this act, nor does it protect the English sparrow, crow, hawk, crane, raven, crow-blackbird, common blackbird, and kingfisher; and it does not apply to any person holding a certificate under the provision of this act. Whoever shall violate or attempt to violate the provisions of this section shall be deemed guilty of misdemeanor, and in addition thereto shall be liable to a penalty of $25 for each bird killed, trapped, or possessed contrary to the provisions of this section.
>
> Section 80. The nests of wild birds shall not be robbed or willfully or needlessly destroyed unless when necessary to protect buildings or prevent their defacement. . . . Whoever shall violate or attempt to violate the provisions of this section shall be deemed guilty of a misdemeanor, and in addition thereto shall be liable to a penalty of $25 for each nest robbed or destroyed contrary to the provisions of this section.
>
> Requests for further information concerning the law protecting wild birds and reports of its violation may be made to MORRIS K. JESUP,
> President Audubon Society of the State of New York,
> American Museum of Natural History, New York City.

On June 11 a somewhat similar bill was passed, signed by the Governor of Massachusetts, which makes it criminal to wear the feathers of native birds, or to own or sell mounted any of the birds of the State.

The prospect is that in the near future Bird Day will be a recognized day by the public school authorities of all the States where it does not now exist. The nature studies introduced into the schools have done much to create a love of nature and open a new world of interest to the children in this country. This interest and love will increase with the years, and do more than law to protect the beautiful and prevent the desecration of the landscape.

## Quiet and Municipal Regulation

The waste of life due to a loss of nerve-power because of unnecessary street noises is one of the evils of city life that has attracted the attention of physicians and nerve specialists. Attempts have been and are being made to reduce this waste. The Health Departments of large cities devise codes, and the authorities city ordinances, but still the unnecessary waste goes on, much of it due to a lack of appreciation of the value of co-operation in neighborhood or community life. Why should as many milkmen as householders begin to disturb a neighborhood at 4:30 A.M. each morning? or as many grocers, bakers, and butchers as families? A combination of families to secure quiet would be very possible in almost any neighborhood. The city of New York is protected by city ordinances and a sanitary code from many unnecessary noises, and the Chief of Police is about to enforce some of them.

Peddlers and hawkers are not allowed by law on the streets before 8 A.M. nor after 9 P.M. The noises caused by dogs, cats, parrots, or any animal kept on the premises must not become a nuisance. The law is good so far as it goes. Life can be made miserable by neighbors who practice on musical instruments after 9 P.M. or before 8 A.M., or by neighbors who in summer, when windows are open, choose to sit out-of-doors and converse, in tones too loud for any hour of the day, until midnight; or by bicycle-riders who ride in groups through the streets laughing and talking, in loud enough tones to hear each other a block apart, at midnight. The law for peaceful and peaceable living is within the man, and not a matter of legislative or municipal regulation. The fundamental law, "Love your neighbor as yourself," makes the perfect law which reduces the waste of life caused by indifference, selfishness, and greed.

## Money and Children

The question of training children to use money is one of the many that interest fathers and mothers. "The Child Study Monthly" for June-July has an article on "Children's Money Sense," which gives the practical experience of a father who carried his experiment to the point of training a boy of nine and a girl of eleven to manage an allowance that covered all their expenses.

An allowance of six dollars per week was given each child, who from this paid table board at the rate of $4.50. They opened account-books, and entered moneys received and expended. They were taught to file receipts, to draw notes for



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money loaned or borrowed. They were told that a certain part of the family income belonged to them, and it was given them under the term of "wages." Why the term was used is not made clear. If it belonged to them, it was not wages; if they did not work for it, it was not wages; and confusion must have arisen in the minds of these children when they were paid for doing services in play hours. The writer of the article gives the following answers to questions submitted:

Ought children to have an allowance?—Yes.
Should children be paid for domestic services?—No.
Should children save money for the sake of accumulating?—Yes.
Are school savings-banks desirable?—No.
Should children save to get some important things, as a bicycle?—Yes.
Should work in arithmetic be adjusted so as to develop children's sense of money values?—Yes.
Should children be early given a sense of the economic value of their clothes, books, etc.?—Yes.
Should children be encouraged to give money to organizations removed from their own inner life, such as missionary societies?—Not at first; this will come later.

The reason for disapproving of school savings-banks is not a sound one, as the act of depositing money in a school savings-bank is never compulsory; the Penny Provident Fund represents the voluntary savings of individuals and families, and is accepted as one of the active elevating influences of our day, hundreds of families learning the blessing of even a small margin.

School is not, in my judgment, the place for savings-banks. There children are taught obedience, and the lesson taught by saving, if considered compulsory by them, would be followed only when they were under the eye of a teacher. In order to learn the lesson properly the saving should be a voluntary act on the part of the child.

The act of giving money for missions, for instance, follows naturally after giving to poor or beggars encountered in every-day life.

A child should see the object of its interest, or should be able through experience to appreciate for what it is giving its money. A child can appreciate the benefit of giving money for underwear for a child who is ill, or the pleasure flowers will give, or an excursion, or a vacation. To have a child send its money into a world beyond its comprehension, or for a purpose its imagination cannot grasp, does not train the child to true generosity, and this accounts for the lack of personal interest in many adults, that is so necessary to true giving.

### An Authoritative List of Books

One of the signs of progress in education is the disposition of leading schoolmasters throughout the country to co-operate to establish so far as possible a uniform basis of work, founded on experience and scholarly investigation as to the best courses of study in all branches of knowledge; to establish courses of study that will be accepted as authoritative by parents. In a measure this has been accomplished. The report of the Committee of Ten has been accepted by the best schools as the most promising solution offered to the perplexing problem of secondary education. This Committee, and the men influenced by its work have united to find better and more unified courses of study. To accomplish this, other bodies organized for educational purposes have been asked to co-operate with the Committee to determine what should constitute "a normal requirement in each of the subjects set for admission to college." With Dr. Nicholas Murray Butler as head of this Committee, the importance of the study of English in the primary and secondary school would receive its due weight of attention. A special Committee of Fifteen, with Professor F. H. Stoddard, of the New York University, as Chairman, sent out a list of forty-four books to the leading school-masters and teachers of English in colleges, with ten requests, among them one that will interest especially those parents who are interested in the subject of supplementary school reading, and the kind of books that are accepted by authorities as means to culture:

9. Please mark with a cross the books in the following list that you have found desirable, with a double cross those that you have found especially desirable, with a circle those that you have found unsatisfactory, with a double circle those that you have found especially unsatisfactory.

The following summary is the reply:

| | x | xx | o | oo |
|---|---|---|---|---|
| Abbot, The | 94 | 12 | 20 | 3 |
| American Scholar | 87 | 39 | 27 | 9 |
| Ancient Mariner | 121 | 83 | 8 | 6 |
| As You Like It | 98 | 119 | 6 | 2 |
| Comus | 92 | 56 | 44 | 6 |
| Courtship of Miles Standish | 116 | 88 | 8 | |
| David Copperfield | 96 | 53 | 21 | 3 |
| Essay on Burns | 86 | 41 | 19 | 4 |
| Essays on Milton and Addison | 100 | 65 | 24 | 4 |
| Evangeline | 117 | 122 | 5 | |
| First Bunker Hill Oration | 105 | 104 | 9 | 1 |
| Flight of a Tartar Tribe | 55 | 13 | 26 | 12 |
| History of the Plague | 31 | 6 | 55 | 123 |
| House of the Seven Gables | 105 | 77 | 13 | 4 |
| Pope's Iliad | 57 | 30 | 31 | 23 |
| Il Penseroso | 105 | 80 | 29 | 8 |
| Ivanhoe | 86 | 126 | 5 | |
| Julius Cæsar | 76 | 171 | 1 | |
| Lady of the Lake | 130 | 103 | 2 | |
| L'Allegro | 99 | 85 | 28 | 8 |
| Last of the Mohicans | 72 | 34 | 29 | 5 |
| Life of Nelson | 67 | 12 | 25 | 13 |
| Life of Samuel Johnson | 89 | 55 | 18 | 4 |
| Lycidas | 73 | 45 | 52 | 13 |
| Macbeth | 88 | 106 | 10 | 2 |
| Marmion | 113 | 82 | 12 | |
| Merchant of Venice | 50 | 217 | | |
| Midsummer Night's Dream | 113 | 61 | 16 | 1 |
| Palamon and Arcite | 30 | 3 | 38 | 19 |
| Paradise Lost, Books I. and II. | 81 | 53 | 25 | 18 |
| Princess | 80 | 63 | 22 | 4 |
| Second Essay on Chatham | 74 | 20 | 46 | 8 |
| Sketch Book | 110 | 130 | 6 | |
| Silas Marner | 91 | 128 | 11 | 2 |
| Sir Roger de Coverley Papers | 99 | 107 | 16 | 1 |
| Sohrab and Rustum | 81 | 50 | 25 | 8 |
| Conciliation with America | 94 | 76 | 19 | 6 |
| Tales of a Traveler | 113 | 48 | 22 | 8 |
| Twelfth Night | 94 | 43 | 24 | 2 |
| Twice-Told Tales | 97 | 75 | 18 | 1 |
| Vicar of Wakefield | 92 | 65 | 31 | 7 |
| Vision of Sir Launfal | 85 | 136 | 5 | |
| Woodstock | 102 | 29 | 21 | 7 |

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